

BOSTON COLLEGE
MAGAZINE
SPRING 2013

SPRING 2013

ARISTOTLE AND THE SOUL

INTRODUCTION
TO CREATIVE
WRITING

LITERATURE
AND CULTURE

CAPSTONE: CREATIVITY

CLASS ACTION

A day in the life of Stokes Hall

PHOTOGRAPHS BY LEE PELLEGRIN

PROLOGUE

VALUE PROPOSITION

While the composition and purposes of the liberal arts have been matters of interest for centuries, the last 100 years have seen an extraordinary number of attempts to define the taxonomy and functionality of *artes liberales* in the American context, from *The Seven Liberal Arts* (1906), a high school teacher's plain-spoken monograph that tracks a wearying trajectory of zigs and zags from ancient Greece onward; to *Liberal Education and Home Economics*, part of a mid-century Columbia University series that attempted to link the liberal arts to everything else; and into our day, with recent anxious appreciations (a powerful subgenre of the literature on liberal arts) by such eminences as Louis Menand and Andrew Delbanco.

The liberal arts idea is a Western cultural phenomenon that draws its central principles from Greece, Rome, and early Christianity. It has since shape-shifted many times under pressure from zeitgeists such as the Renaissance, the first glimpse of germs, and present-day political exigencies that seem to be moving state-appointed regents in Texas to try and recast their flagship public university as a vocational institute.

What can be agreed upon by most authorities is that while the liberal arts may have seeded in the time of Plato, they flowered in the time of Caesar, when they were viewed not as a curriculum, as they are understood today, but as a set of competencies that, according to Cicero, were "proper for a free citizen," by which he meant men of wealth and breeding who had obligations in society and, more importantly, in political life.

Many human activities common to both the first century and the 21st (e.g., befriending, child-raising, pressing olives, suffering) can be conducted with grace and wisdom or without, but for the Roman ruling class, mastery of a mere seven realms of understanding was sufficient to meet need. The *septem*, as they used to say on the Via Appia, comprised grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy, all of which are found in present-day liberal arts conceptions, though with some additions, subtractions, and dilations. Music, for example, has fallen out of central importance (any art will serve in the Boston College core curriculum scheme), while the social and natural sciences have pushed their way in and thoroughly overshadowed poor astronomy.

It's not been the composition of the liberal arts that's driven and continues to drive most of American analysis,

however, but the question of their utility, as straightforwardly exemplified recently in a *Chronicle of Higher Education* op-ed that noted "They say . . . students who study the liberal arts do not develop the skills they need to succeed in the workplace. This is an absurd and entirely unsubstantial claim."

The ancients seem not to have thought much about the usefulness of liberal arts except as an engine of self-knowledge and civic engagement; and the pre-moderns assumed rather naturally that it was useful for a man to study Latin and Greek texts if he wanted to live the life of a noble, diplomat, ecclesiastic, physician, professor, or lawyer. But practicality is a deep American concern, and in the last century or so we have raised theories of the liberal arts as an inoculation against ills that include cynicism, decadence (particularly among college students), atheism, inflexibility, fascism, bigotry, mediocrity, conformity, careerism, Islamic terrorism, narcissism, incivility, drab lives, drab minds, dishonesty (particularly in business and following revelations of bad behavior on Wall Street), and, of course, Sputnik. (I'm being abstemious; a Web search for "value of liberal arts" points to 20.1 million trailheads.)

In 1976, the philosopher of education Thomas F. Green wrote, "I have tried, in a dozen different ways, to frame those propositions that might enter into a distinctly American view of liberal education. I am now ready to pronounce unqualifiedly that the effort has been a failure. I suspect, indeed, that there is no such thing as the American theory of liberal education." Five years on, the Sloan Foundation published what seemed from the confident title—"The New Liberal Arts"—to be the answer to Green's prayers; but then the subtitle, "An Exchange of Views," tumbled everything into customary mystery.

Of course there are many cultural creations that are mysterious, that resist the auditor's valuation, and yet are known to be of inestimable worth. (My own Top 10 includes marriage, samurai movies featuring the blind swordsman Zatoichi, and bourbon.) That the liberal arts—"a traditionalist curriculum made up of liberal subjects," as one wag has noted—still stir thought, passion, speech, and (admittedly too much) ink 100 generations past Cicero's time seems to me as strong a representation of value as I need.

Our story on the utilitarian purposes of Boston College's new liberal arts building begins on page 18.

—BEN BIRNBAUM

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Photograph by Gary Wayne Gilbert

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LETTERS

PROHIBITION

Re "First Sight" by Ben Birnbaum and Seth Meehan (Winter 2013): As a freshman in spring 1966, I was given an independent study project to read and report on Victor Hugo's *Les Misérables* in the original French. Boston College had a copy, but, because the book was on the *Index Librorum Prohibitorum*, it was hidden away in the "cage" in the basement of Bapst Library. My professor had to follow the complex procedure described in the article to get it released to me. I vividly remember being admitted into the locked cage to retrieve the book, with a librarian at my side to make sure I didn't read any other "condemned" literature.

John P. McGann '69, P'98
Marshfield, Massachusetts

WORD UP

Re "Game On" (Winter 2013): I enjoyed the crossword puzzle and applauded the coup in landing Michael Dewey '91 to write it. I've been a fan of his puzzles through the newspapers.

Matt Weber, MA'08
East Longmeadow, Massachusetts

NETWORKING

In "Vox Populi" (Winter 2013), Sam Sawyer, SJ, points to the CARA survey in observing that young adults are unaware of the Catholic presence on the Web. Having taught undergraduates for 15 years, I can assure parents and mentors that students (at least those I teach) are deeply interested in religious questions. I wonder whether parents and teachers are in the habit of pointing the younger generation to high-level Catholic perspectives online, the way an older generation might have passed along a paper copy of *America*, *Commonweal*, or *First Things* to their children or grandchildren.

One of my goals in teaching is to help students to develop skills for navigating the information age, including the ability to understand the difference between informed judgment and knee-jerk opinion.

Catholics have been negotiating that difference for a long time; the Internet is but the latest forum.

Tim Muldoon '92
Special Assistant to the Vice President for
University Mission and Ministry

FIELD NOTES

The letter from Bill Bond '52 (Winter 2013) concerning Lou Montgomery '41 states that the football team played Georgetown in the 1941 Sugar Bowl for the National Championship. My memory is that the opponent was the University of Tennessee.

R.L. Curley '54, JD'59
Osterville, Massachusetts

To settle the question, BCM consulted Boston College sports historian Reid Oslin '68, MSW'71.

"Boston College did indeed play Tennessee in the January 1, 1941, Sugar Bowl game," Oslin responded. "It beat the Vols 19-16 on a late-game 24-yard touchdown run by All-America halfback 'Chuckin Charlie' O'Rourke '41."

Oslin continued: "On November 16, 1940, O'Rourke also made a critical play in Boston College's 19-18 football victory over Georgetown at Fenway Park. In the final minute, with the Eagles holding a 19-16 edge, Boston College was forced to punt from their own nine-yard line. O'Rourke took the snap, avoided would-be tacklers, and intentionally downed the ball in the endzone for a safety. The play gave the Hoyas two points, but it enabled Boston College to safely punt the ball on a free kick as the game clock expired."

"One other note," wrote Oslin. "Boston College retired Montgomery's jersey last fall—not his number. The only two retired numbers are Doug Flutie's 22 and Mike Ruth's 68."

DATA DRIVES

Studies of such scope as the TIMSS and PIRLS surveys ("Scorekeepers," Fall 2012) speak to Boston College's leadership not only in the American education

community but abroad as well. As a social studies teacher at a Jesuit high school, I'm proud BC is gathering data that will help countries improve their education systems to meet the needs of their students.

Matthew Williams '11

Phoenix, Arizona

LOOKING SWELL

"Pal," Brian Doyle's Fall 2012 story of his brief encounter with the Dalai Lama, reminds me of a piece of University of Wisconsin lore.

When the Dalai Lama visited Madison, the school band met him at the airport with a rendition of "Hello Dolly." It was a gutsy move that would either really work or really bomb. The Incarnation of Buddha smiled from ear to ear.

Joseph F. Quinn

James P. McIntyre Professor of Economics

ANOTHER SIDE

Re "On Authority," by Richard Gaillardetz (Fall 2012): When Catholic theologians—including Catholic theologians at Jesuit universities—not only fail to embrace but even publicly repudiate doctrines that have been definitively pronounced, it seems a bit one-sided. If there has been a failure of proper "epistemological duality," the most egregious faults in recent times have been committed by theologians.

Ed Hogan, Ph.D. '02

Director, Pontifical Paul VI Institute of
Catechetical and Pastoral Studies
Kenrick-Glennon Seminary
St. Louis, Missouri

REQUIRED READING

Every incoming freshman should have a copy of Dan Barry's "Reduction" (Fall 2012) placed among his/her orientation papers. Also, I would give each incoming freshman a jar of olives. (Read the piece.)

Vituo F. Tamboli

Saint Louis, Missouri

GAME PLAN

Re "Sophomore Year," by Dave Denison (Fall 2012): I'm happy to see that Boston College has invested in a coach who values character, academics, and leadership in student athletes. However, the ACC is a tough conference to win when you must play Duke, UNC, Florida State, and the

like. Do you want to see a sold-out Conte Forum? Score a lot of points and win all your games in Chestnut Hill (and, please, don't lose to Harvard or Bryant ever again). And play defense. Defense wins championships.

Arnie Sookram '91

Seattle, Washington

OPEN SOURCE

Fintan O'Toole's Summer 2012 essay, "Under Age," illustrates the significance of the work done on the Yeats archive by Ph.D. candidate Dathalinn O'Dea and associate professor of English Marjorie Howes. The article shows how valuable it can be to make authors' papers available.

Kelly Sullivan, Ph.D. candidate

Department of English

THE VIEW

Re "Park Place" (Fall 2012): The reconstruction of the brick and concrete wasteland in front of O'Neill Library into a park has given the school a new useable space. In light of this improvement, I do not understand Boston College's support for a redesigned Green Line MBTA stop on Lake Street. It will detract from St. Ignatius Church, a beautiful and prominent edifice that serves as the practical and symbolic entrance to the campus.

Tom Crowley '83

Brighton, Massachusetts

Editor's Note: If such a stop is constructed, it will not be located near St. Ignatius Church but east, toward Boston.

FIRST THINGS

Re "Medalist," by Harvard University president Drew Gilpin Faust (Fall 2012): President Faust's lecture commemorating Boston College's 150 years was inspiring, recalling this University's accomplishments and encouraging its efforts to educate not only for technological expertise but also for "empathy." Faust spoke of celebrating Boston College's "commitment to scholarship, justice, and service." St. Ignatius would have smiled even more broadly had he heard "commitment to Church." That surely is needed "as urgently" as was 150 years ago.

Bernard Zablocki, M.Ed. '85

Ridgewood, New York

SPORTS TECTONICS

"Digest" in Fall 2012 notes the "geographically perturbing news" that Notre Dame has recently joined the Atlantic Coast Conference. True enough, but let's not forget that Boston College was no slacker in pursuing the megabucks when it bolted the Big East for the ACC. Now, of course, the Big East is a geographical Frankenstein, cobbled together out of higher-education body parts from around the country. Boston College's contribution to that process is not a chapter in my alma mater's history that I am proud of.

Mike Morris '71, Ph.D. '78

Hamden, Connecticut

HISTORY LESSONS

On February 8, the Boston College community lost one of its greats, history professor Thomas W. Perry. Tom wove music, poetry, and art into his lectures, and as a result I left his class with a love of British history (no small feat for a first-generation Irish American). More important, I made a good friend.

Michael A. Duffy '96

Chicago, Illinois

Editor's Notes: In the Fall 2012 issue, "Presences" featured photos of individuals who made foundational contributions at this University in the 20th century. Page 18 showed three of the first lay trustees, including Giles E. Mosher, Jr. '55. BCM has learned of Mr. Mosher's death, on February 12, at the age of 80. He served as a trustee from 1972 to 1978 and as a trustee associate from 1981 to 2008. A former chief executive of BayBank and vice chairman of Bank of America, Mr. Mosher joined the Board during a period of financial turmoil. "At the time of our greatest vulnerability, he was our chief banker," said University Chancellor J. Donald Monan, SJ.

In the caption on page 21 of "First Sight," in the Winter 2013 issue, Joseph Ziegler, SJ, is described as wearing a "cap." The cap has a name. It is the three-cornered biretta traditionally worn by clerics.

BCM welcomes letters from readers.

Letters may be edited for length and clarity, and must be signed to be published. Our fax number is (617) 552-2441; our e-mail address is bcm@bc.edu.

Lipden Lane

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CAMPUS DIGEST

Following stops in Los Angeles and Miami, the "Sesquicentennial on the Road" series of seven service projects came in mid-April to Conte Forum, where more than 610 alumni and friends packed **191,934 dried meals** for delivery to Burkina Faso. ✂ Of four students asked by the *Heights* to name their "favorite hangout spot on campus," one chose the new Stokes Hall amphitheater—"it's so serene"—and another cited "the Dustbowl outside Stokes" (proving that the Dustbowl lives). Also getting votes: the Quad on Middle Campus and the revegetated O'Neill Plaza. ✂ Biology major **Maria Asdourian '15** was awarded a Barry M. Goldwater Scholarship—considered the premier undergraduate award in the sciences—to pursue research on the neurobiology of Alzheimer's disease. ✂ Seventeen football players from high school to graduate school signed national **letters of intent** with Boston College. The prospects represent 10 states (five from Ohio, three from Florida). Thirteen of the recruits top six feet; average weight: 218 lbs. ✂ Philip McHarris was named this year's recipient of the **Martin Luther King, Jr. Scholarship** Award, given annually to a junior who exemplifies the spirit of Dr. King. McHarris, a sociology and English major spending the semester at the University of Cape Town, joined the event via Skype. ✂ With a commanding win in the "long-form" event, Boston College's Committee for Creative

Enactments (CCE) placed third among 10 college teams in the three-night **Beanpot College Improv** Tournament. The judges named CCE's Jill Lawler '15 tournament MVP. ✂ *The Unheavenly Chorus: Unequal Political Voice and the Broken Promise of American Democracy* by J. Joseph Moakley Professor of Political Science **Key Lehman Schlozman** and coauthors Sidney Verba and Henry Brady, was cited by the Association of American Publishers as the best scholarly book on government and politics of 2012. ✂ The Board of Trustees announced a 2013–14 operating budget of \$886 million. **Tuition** for the year will increase by 3.6 percent to \$44,870. Need-based undergraduate financial aid will rise by 7.9 percent (to \$97 million). ✂ Boston College was named to the President's Higher Education Community Service Honor Roll for 2013, in recognition of initiatives such as Appalachia Volunteers and PULSE; the Peace Corps ranked Boston College sixth on its "Top Colleges" list of medium size schools (36 alumni currently serve as volunteers in 25 countries); and Ashoka, a global association of social entrepreneurs, named Boston College a "**Changemaker Campus**" that has "embedded social innovation as a core value." ✂ Connell School of Nursing (CSON) dean Susan Gennaro, whose research focuses on perinatal and neonatal health, was named to the International **Nurse Researcher Hall of Fame**. Her CSON colleague



FLEX TIME—Sunset Yoga resumed May 1 on O'Neill Plaza, led by Julia Hirsch '15 (right). The Residence Hall Association launched the program last fall.

Ann Wolbert Burgess received the inaugural Living Legend Award from the New England Chapter of the American Psychiatric Nurses Association for her pioneering work on assessment and treatment of victims of trauma and abuse. ✂ Biology professor **Ken Williams** and his team received two grants from the National Institutes of Health totaling \$4.6 million for research into the pathogenic mechanisms of HIV infection. ✂ **Winter storm Nemo** dumped almost 25 inches of snow on the Heights February 8–10, triggering the cancellation of classes, disrupting voting on a new constitution for the Undergraduate Government of Boston College (it passed via online balloting), and collapsing the bubble over the Alumni Stadium field. ✂ **Mary McAleese**, the former president of Ireland (1997–2011) who was instrumental in brokering the 1998 Good Friday Agreement, was named Burns Library Visiting Scholar for the

coming fall semester. She will teach, lecture, and pursue research in the library's Irish Book and Manuscript Collection.

✂ **From the frontiers of mathematics:**

Two assistant professors, Josh Greene and David Treumann, who study knot theory and string theory respectively, were awarded Sloan Research Fellowships, given to "early-career scientists and scholars of outstanding promise"; Lisa Marie Piccirillo '13 received a National Science Foundation Graduate Research Fellowship to pursue a Ph.D. in topology; and David Hansen successfully defended his Ph.D. thesis, "Overconvergent cohomology: theory and applications." It was the first defense since the department's Ph.D. program was established in 2010. An additional 14 candidates are in various stages of the quest.

✂ The University informed an unofficial organization called BC Students for Sexual Health that its **distribution of condoms** on campus "is not congruent with our

values and traditions" and could lead to disciplinary action. The students and the administration agreed to meet about the issue later in the spring. ✂ The Alcoa Foundation Recycling Bin Grant Program awarded Boston College **75 recycling bins**. ✂ Three computer science majors in the Carroll School of Management won the \$20,000 top prize at the seventh annual Boston College **Venture Competition**. Their company, named Phyre, has developed a portable device that delivers presentations to a screen wirelessly. ✂ The **April 1** edition of the *Depths*, annual alter ego of the *Heights*, reported Pope Francis would be this year's Commencement speaker, that an RA was being installed in 2000 Commonwealth Avenue in response to student complaints about excessive noise coming from Jesuits living there (during renovations to St. Mary's Hall), and "Philosophy major lands lucrative internship." —Thomas Cooper



Student coaches (standing, from left) Zhu, Alleyne, and Wostbrock rehearse a presentation.

Peer power

By Jane Whitehead

Year Two of the student health coach program

On a March afternoon in Gasson 012, Meaghan Wostbrock '13 asks six fellow students to draw a pie chart showing how they spend their time during a typical day. She sketches an example on the room's whiteboard, with slices to represent exercise, eating, sleep, classes, socializing, and time engaged with social media.

After five minutes, Wostbrock invites the others to share their charts. "Life's too short to sleep," says Peter Donahue '15, who reckons he gets six hours a night. Gabrielle Alleyne '15 logs eight hours, along with an hour and a half at the gym. "There's a very thin sliver called 'me time,'" says Katelyn Kennedy '15.

The students are volunteer health coaches trained by the University's Office of Health Promotion (OHP) to help motivate fellow students and educate them in the adoption of healthier lifestyles. The charts are a dry run for a "Well... Why Not?" session that Wostbrock and Xijun Zhu '15 will run later that day for Learning

to Learn, the University's support program for first-generation college students.

OHP was launched in fall 2011, under the leadership of Elise Phillips (formerly a health educator at Simmons College and Boston's Beth Israel Deaconess Medical Center), to develop programs and services that "foster the health and well-being of our students and campus community," in the words of its mission statement. Drawing on existing programs in nutrition counseling and alcohol and drug education, and on the services of University organizations such as the Women's Resource Center, OHP runs campus-wide campaigns focused on stress management (BC Chill), the importance of sleep (Sweet Dreamzzz), and safe drinking (Green Zone), and coordinates a series of "Be Well" talks by faculty and outside speakers addressing topics from time management to dating. In 2012–13 the program counted 54 student coaches (45 women and nine men). For Kennedy, who is in her second

year of coaching, the peer-to-peer aspect of the program is central. "To be able to go to a peer, who knows what you're going through, who's going through the same stuff... that's a huge benefit," she says.

In two-day sessions before each semester, coaches are trained in motivational interviewing and the basics of group facilitation. They meet with nutritionist Sheila Tucker, and OHP staff members Robyn Priest and Lindsay Napier present the CHOICES alcohol harm-reduction program. Throughout their training, which continues during the academic year, the student coaches are reminded that their job is not to solve clients' problems but to "Educate. Motivate. Refer."

"The coaches know what their knowledge is, and we teach them to make referrals when they go outside that boundary," says Tucker. Referrals are made to the professionals in OHP, Counseling Services, Campus Recreation, and other services run by the Student Affairs Office.

TO BE CERTIFIED BY OHP, COACHES must pass written and oral tests and conduct a mock health interview, observed by OHP staff. They then join one of eight teams focused on specific topics, including stress, nutrition, healthy relationships, alcohol education, and bystander intervention education (a sexual-assault prevention program). They attend biweekly training sessions as well as monthly meetings with their team managers (student coaches with more than a year's experience), who coordinate schedules, review evaluations, and promote their team's offerings across campus. This past academic year, health coaches ran 30 group programs, at the request of residence hall staff, faculty in first-year seminars and Capstone courses, and student clubs and organizations.

Kennedy and director Phillips, for example, recently led a session they called "Stress—Sources and Solutions" for the student-run emergency medical service, Eagle EMS. The meeting, which lasted for about an hour, was "a big group conversation," says Kennedy, who is team manager of OHP's stress program. "We talked about how stress can manifest itself physically and emotionally," she says, and tried to help them "think of what they could do to cope positively." Recalls Kennedy,

"A lot of the kids talked about generally not knowing how to manage their time."

A CORNERSTONE OF HEALTH COACHING is working one-on-one with students. The goal is to construct an individual health plan (iHP, pronounced eye-hip), based on a private conversation that encompasses eating habits, exercise, relationships, time management, spirituality, and mental health. Coaches are expected to contribute at least two hour-long iHP sessions per month. They hone their interviewing skills by practicing on each other, under the eye of veteran coaches or OHP staff. "Facial expression and tone are very important," Sumayya Essack, MBA '13, MSW '13, tells junior Elena Gomez during a mock interview Gomez holds with sophomore coach Alexandra Truglio. "You're not always going to nail the right question at the right time," Essack explains. The key, she says, is "not to put [a client] on the spot, but to share a concern"—to prompt reflection on the outcomes of a behavior. Resident assistant and lead health coach Scott Thomas '13 says later, "We stress asking open-ended questions. We want to grant the client the opportunity to say something they need to say." About half of Thomas's clients return for follow-up chats a couple of times a semester, "like an oil change or a tune-up," says the rugby player and sociology major.

"Time management and stress nearly always come up," says health coach Marina Iturralde '15, a nursing major. Students often start by talking about nutrition or lack of sleep, she says, "when the underlying factors may be that they're not managing time well."

Of the students who request iHPs, the majority are women—78 percent of the 201 who signed up this year. "I would like to see a stronger male involvement in the future," says Thomas, who reckons he's seen around 20 students for iHPs since he became a health coach in fall 2011. Thomas helps gets the word out about OHP programs and iHPs by means of weekly Friday "tabling"—managing an information table in a high-traffic area such as McElroy Commons, Stokes Hall, or the Flynn Recreation Complex. Recently, he challenged student passersby to pour what they guessed to be a standard

shot of alcohol—actually, water—into a plastic cup, and then to compare their estimate with a shotglass. There are charts and smartphone apps for keeping track of blood alcohol levels, Thomas says, but they're useless if students have no idea

how much they're consuming. "The power of the drinking culture is great," he says, but "the more solutions we offer, the better the chance we'll reach someone." ■

Jane Whitehead is a Boston-based writer.

Mass media

As is always the case when Church matters enter the public domain, Boston College faculty were thick among the experts who publicly considered the meaning of Pope Benedict's resignation (the first voluntary papal departure since the administration-averse Celestine V vacated office in 1294) and then contextualized the election of Pope Francis—the first Jesuit to serve as bishop of Rome, the first New World cleric to do so, and the first pope to take Francis as his name. Among the 22 faculty and administrators who interviewed with newspapers, radio, or television, published opinion pieces, or offered live commentary during the conclave, 15 were Catholic priests—11 of them Jesuits—while one was a rabbi, another was an Episcopal priest, and yet another had the surname Pope. They came from the School of Theology and Ministry (STM) and the Lynch School of Education; the departments of theology, history, philosophy, and sociology; and Boston College ministry. Of the 79 media citations for Boston College experts collected by the Office of News & Public Affairs between resignation and inauguration, a full 25 percent referenced Thomas Groome, an STM faculty member who specializes in issues of religious education and Catholic identity filtered through an Irish brogue. Jeremy Clarke, SJ, a member of the history faculty, gets credit for the longest-distance radio interview, a chat with Radio Australia. Along the political spectrum, STM's James Bretzke, SJ, a moral theologian, strolled furthest out on the left, speaking with the Revolution Radio Network, while Fr. Robert Imbelli, of the theology department, whose Bronx tonalities some of us find as sonorous as Groome's County Kildare enunciations, instructed viewers of Fox television. In addition to the faculty, 16 students were cited, mostly by Boston television stations and newspapers, on the question of how they felt about a Jesuit pope. They felt very good.

—Ben Birnbaum



STM's Groome on CBS, March 13.



Vanity Fair's Murphy to professors: "Forget about proof. Think about illustration."

Readers wanted

By William Bole

Faculty aim to cross publishing's popular divide

On April 9 at noon, 10 scholars crowded into a small windowless conference room in Stokes Hall to meet with a journalist—author and editor Cullen Murphy. Members of the University's Seminar on Academia and Public Life, they came to hear Murphy talk about the professional world he inhabits and how they could be part of it. Before he began, the journalist asked for some examples of what they'd like to know.

"How do you get through the door"—of publications such as the *Atlantic*, where Murphy spent more than two decades as managing editor—"if you're not Alan Wolfe?" Law School professor Kent Greenfield asked the question with a nod to the Boston College political scientist who sat at the other end of a rectangular table topped with sandwiches and sodas, and whose cover stories have graced the *Atlantic* and other high-shelf magazines.

A couple of other professors were seeking advice on how to calibrate their

tone for diverse reading audiences. These questions don't normally preoccupy scholars, whose monographs, papers, chapters, and books are mostly pitched to other specialists. But the aim of this seminar is to help academics bring their voices into the public square. There have been half a dozen sessions of the seminar since the group began meeting last fall, sponsored by Boston College's Institute for the Liberal Arts. A few have been workshop-style meetings at which, for instance, participants have considered published articles as case studies, and three have included guest speakers—Wendy Strohman, a literary agent and former publisher at Houghton Mifflin; Peter Canellos, the *Boston Globe's* editorial page editor; and Murphy.

"The reason I'm an academic is because ideas excite me, and I want to be a person of influence on those ideas," Greenfield, whose teaching and research areas include constitutional law, business law, and

legal theory, explained in an interview afterward. But to do that, he said, "I can't just write law review articles." During the past year, the professor has placed articles online with the *Huffington Post* and online and in print with the *American Prospect*, a liberal opinion magazine. His thousand-word pieces have dealt with constitutional aspects of issues such as gun control and campaign financing.

"We're not trained in graduate school how to get into these publications," said another seminar regular, Zine Magubane, an associate professor of sociology. Her winter 2013 article "Polygamy and the Post-Apartheid Nation" ran in a peer-reviewed journal, the *Review of African Political Economy*, but the South Africa native is also beginning to try her hand at American social commentary. She has written opinion pieces on parenting and celebrity culture for the *Chicago Tribune* and *Boston Globe Magazine* and says the seminar is helping to "demystify" journalism for its participants.

The idea for the seminar grew out of conversations last year between Wolfe and English professor Carlo Rotella, whose byline appears regularly over feature articles relating to sports and music in the magazines of the *New York Times* and *Washington Post* and who also writes a regular column for the *Boston Globe*. Both men had been speaking with other faculty who were writing or looking to write op-eds, essays, and mass-market books, and the two agreed there ought to be a venue for such scholars to learn more about the journalistic craft and "otherwise help each other do this kind of work," Rotella recalled. He and Wolfe took the concept to Arts & Sciences dean David Quigley, who is a historian. Those three are now what Rotella described as the group's "informal moderators."

Twenty faculty members have attended at least one session during the seminar's inaugural year. They've come from the English, history, political science, sociology, philosophy, and theology departments, as well as from the Honors Program and the Law School.

There are tentative plans to broaden the initiative, possibly by involving graduate students. The University will also have a journalism fellow for at least part of

the next academic year. A distinguished journalist yet to be chosen will work with faculty and undergraduates from within American Studies, said Rotella, who directs that program. American Studies is now offering an undergraduate journalism concentration promoting what Rotella describes as a “liberal arts model of journalism instruction,” in which students look at the profession from various angles—from its roles throughout history to its contributions to literary genres. Student concentrators can also take nuts-and-bolts classes such as Rotella’s “Writing for Magazines.”

AT THE LAST PRESENTATION OF 2012–13, Murphy, who is currently editor-at-large of *Vanity Fair*, spent the first five minutes tossing out bouquets to his academic audience.

“I love the way scholars work, going into different corners and asking terrific questions,” said Murphy, who, with his round tortoise-shell glasses, mussed-up reddish hair, and faded blue denim shirt, seemed to fit right in with the academics. The author said he has often piggybacked on scholarly research, interviewing academics and recounting their work in his books such as *Are We Rome? The Fall of an Empire and the Fate of America* (2007) and *God’s Jury: The Inquisition and the Making of the Modern World* (2012), both published by what is now Houghton Mifflin Harcourt. “There’s no reason why you shouldn’t be piggybacking on your own work,” reframing it for a lay audience, he said. That’s when the bluntness began.

“Forget the audience you’re generally working with, your peers,” Murphy instructed. Noting that scholars place a premium on rigorous analytical exposition, he said, “Nobody in the real world cares about rigorous analytical exposition. They care about storytelling.” He continued, “Forget about proof. Think about illustration.” Most readers assume scholars know what they’re talking about, Murphy explained. “Resist the temptation to prove every point with data,” he advised, and “find something that gets the idea across in a manageable way.”

As for getting noticed by a publication, Murphy assured the academics, “The process is really straightforward.” He went

on to summarize qualities of the “glorified letter” in which a writer queries an editor about the article he or she wants to write. Editors are “always looking for fresh material, the next new thing,” Murphy said encouragingly. “They’re strangely starved” for such material. What’s more, “Anybody who is teaching here has an authentic credential for getting a foot through the door.”

There were more questions about craft and what editors want. There was also some frank discussion of whether writing in a more accessible style helps or hurts a scholar’s reputation in the eyes of peers. (Historians who contemplate trading in their dense prose for a narrative approach, said history professor Kevin Kenny, barely half-jokingly, “need to make the transition after tenure.”) In fact, that turns out to be a tricky question.

As Rotella sees it, the disciplines are looking more kindly these days on serious scholars with a popular touch. “The reward structure is changing,” he said in an interview, citing university presses as an example. These academic publishers—gateways to tenure and recognition—are increasingly interested in larger audiences and scholars who can write for a broader readership, according to Rotella.

Wolfe, in a separate interview, took a contrary view. “I would like that to be the case,” he said, but “in the general academic world, I think it’s swinging in the other direction, toward ever more narrow academic output.” Still, the picture varies from one discipline and university to another, he and others point out. And, Wolfe says, Catholic universities such as Boston College are more receptive than most to scholars who introduce their frames of reference into public forums: “We tend to ask big questions here. What is justice? What’s the meaning of life?”

From Boston College’s perspective, faculty members who reach out more widely to the public are helping to put flesh on a University dictum, “Light the World,” said Quigley. All liberal arts universities, the dean added, “need to make a clearer, more compelling case for the value of a liberal arts education, how it can benefit individual students—and how it can contribute to the public good.”

For the professors themselves, it helps to know that editors and agents are ready to listen. “As academics, we think we’re just eggheads in the ivory tower,” said Magubane. But she noted that the message from Murphy and others is: “You guys are interesting. Come talk to us.” ■

Carroll School moves up

In its annual list of “Best Undergraduate Business Schools,” *Bloomberg Businessweek* assigned the Carroll School of Management (CSOM) sixth place—up three positions from last year and the school’s highest ranking yet. *Businessweek*, which has produced the list since 2006 (when CSOM placed 23rd), calculates standing based on five criteria: “academic quality,” an “MBA feeder school” score, starting salaries for graduates, a student survey (50 questions that elicit undergraduates’ opinions on the quality of teaching, career services, the alumni network, and other factors), and employer surveys. With students’ average SAT scores at 1355 and a 22.5:1 student-to-faculty ratio, CSOM ties four other programs—including New York University’s Stern School of Business—for the ninth spot in academic quality. CSOM graduates earn an average of \$59,000 (also ninth place), and the their top employers are Price-WaterhouseCoopers, Ernst & Young, Deloitte, and KPMG—known in the accounting industry as the “big four.” CSOM is also reported by *Businessweek* to have the eighth highest internship placement rate (93 percent of all students) and the 10th ranked finance concentration.

The program earned its sixth-place ranking by being well-rounded. Few schools place in the Top 10 in as many categories. In the overall standings, CSOM comes out one place below the University of Pennsylvania’s Wharton School and one above Emory University’s Goizueta Business School.

—Zak Jason



Mass for Healing and Hope in St. Ignatius Church, Tuesday April 16.

Marathon week

By Zak Jason

On Heartbreak Hill, Boston College responds

Located at Mile 21, near the crest of Heartbreak Hill, Boston College suddenly became the finish line on April 15 for more than a thousand runners of this year's Boston Marathon, which was halted after two bombs exploded at 2:50 P.M. near the terminus of the 26.2 mile race. Communicating at first by phone, the Boston College Emergency Management Executive Team—a contingent of University administrators from 15 departments led by John Tommaney, director of Emergency Management and Preparedness—set three priorities: ensure campus safety; tend to the runners stopped by police and race officials at Mile 21; and account for the several hundred undergraduate Campus School Volunteers who were running that day. Immediately, Boston College, Newton, Boston, and Massachusetts State police checked campus buildings for suspicious packages inside and out, and found none.

By 3:30 P.M., Dining Services and 30

undergraduate volunteers from the Eagle Emergency Medical Services (EMS) had provisions—water, pizza, first aid supplies—in place at St. Ignatius Church to feed and treat some 400 runners. Students who had been watching the race on Commonwealth Avenue offered runners the use of their cellphones. ("Older men and women, most of whom had no idea how to operate an iPhone touch screen, asked me to dial their loved ones," Tricia Tiedt '15 wrote in the *Heights*.)

At about the same time, Sean Schofield, volunteer coordinator for the Campus School, located in Campion Hall, created a Google Doc spreadsheet for student runners to access on their smartphones and answer the question: "Safe?" Every year the publicly financed school for disabled children fields a fundraising team of runners; some 300 Boston College undergraduates had signed up to participate this time. The Office of News & Public Affairs sent an email to the Boston College com-

munity encouraging runners to check in and noting that a dozen resident and peer ministers were offering crisis counseling in Stayer and Vanderslice residence hall lounges should it be needed.

By 8 P.M., St. Ignatius was clear of runners, the Boston Athletic Association having shuttled into Boston those who were stranded, using buses and vans. Nearly every runner for the Campus School had checked in; none were injured.

At 11 P.M., Campus School runners Dani Cole '15 (who had reached Mile 26 when the blasts went off) and Michael Padulsky '15 (who was stopped at St. Ignatius), created a Facebook event page: "Boston Marathon: The Last 5" invited friends to honor the victims by walking the final five miles of the race on the coming Friday. "We decide when our marathon ends," the event's tagline read. Within three days, more than 18,000 people throughout the Boston area had signaled interest, prompting a change of plans. Rather than burden Boston area police forces with patrolling a large and lengthy demonstration, the organizers decided to hold a vigil on O'Neill Plaza. As events played out, that too would be cancelled.

At 5 P.M. on Tuesday, the University held a Mass for Healing and Hope in St. Ignatius, celebrated by University President William P. Leahy, S.J. With the pews filled and students standing in the aisles, Fr. Leahy said in his homily, "We gather as members of the BC community with our feelings—shock, sadness, fear, hurt, sorrow, bewilderment, and, I suspect, anger as well. . . . How do we carry on? . . . We are called to be people who represent faith and hope and healing for those most in need of it."

Outside the church, students signed get-well posters for Brittany Loring, MBA '13, JD '13, and Liza Cherney, MBA '13, who had been at the finish line to cheer on Meghan Zipin, MBA '13, and were seriously injured by the first blast. Nine days after the bombings, on April 24, NBC News would report that Loring was able to take her first steps in the hospital. According to the *Washington Post* on April 28, Cherney "is expected to make a full recovery." (Zipin, who finished the race at 2:43, was unharmed.) The University community also learned that Patrick Downes '05, a

psychology doctoral student, and his wife, Jess, suffered severe injuries. Websites have been set up by friends and family of the injured to offer support.

On Thursday, April 18, the *Heights* featured accounts by six students and alumni from near the finish line, including photographer Alex Trautwig '12, who had been on assignment (for Getty) at Fenway Park and shot the scene at Mile 2.5 in Kenmore Square, and Amy Hachigian '14, a spectator who was on Boylston Street waiting for a fellow student to run past when the second bomb exploded on the opposite sidewalk. "I don't remember hearing anything except for my roommate's dad yelling to us to 'Get low, get low,'" she said.

Friday, April 19, brought a new test of University preparedness. With one of two bombing suspects dead in a police shootout and the other having escaped in Watertown (some three miles from Boston College), Governor Deval Patrick requested the residents of eight towns, including Newton and Allston-Brighton, to "shelter in place." The BC Alert system notified students, faculty, and staff via email and text message at 6:28 A.M.: "Due to public safety concerns, BC is closed and classes are cancelled until further notice. Remain indoors." The Boston College Police Department (BCPD) asked resident directors and resident assistants to station themselves near dormitory entrances to encourage compliance. Public Safety director John M. King called a second shift of police officers to duty.

In all, the University sent eight messages on Friday—five to the entire community, two to students only, and one to parents. The message to parents went out at 8:30 A.M. from executive vice president Patrick Keating. "BCPD believes the campus is safe," it read. Dining Services "is looking to find ways" to feed resident students, Keating wrote.

In fact, Dining Services had the outline of a plan in place—the "storm plan," followed most recently in February during winter storm Nemo. The blueprint confined operations to the three largest dining halls: Corcoran Commons on Lower Campus, McElroy Commons on Middle Campus, and Stuart on Newton Campus. With only 20 percent of scheduled staff

on hand before the shelter-in-place order took effect, student employees residing on campus phoned in to offer help, and BCPD escorted 17 of them to the dining halls. From 1:00 to 3:30 P.M., Residential Life staff guided lines of undergraduates to the open facilities, dorm by dorm, beginning with the freshman and sophomore residences that lack kitchens. Keating notified students at 5:20 that the procedure would be repeated for dinner.

Although the fugitive suspect remained at large, the governor's shelter-in-place order was lifted at 6:31 P.M. As BCPD maintained a quiet presence, some students enjoyed the warm spring day's final hour of sunlight; but many remained indoors watching TV until Dzhokhar Tsarnaev was taken alive in Watertown at 8:45 P.M. A few minutes before 9:00, near the Mod residences, a student taped a poster to a fence that read, in red and blue marker, "Thank you, BCPD."

On Monday, April 22, Fr. Leahy sent a letter to the Boston College community,

thanking students for helping marooned runners and praising "Boston College police officers, dining services personnel, student affairs staff, facilities management workers, emergency management team members and academic administrators [who] willingly expended extra time and energy helping our University function smoothly during challenging times."

And on Friday, May 3, the first study day before final exams, Dani Cole and Michael Padulsky's plan for the final five miles was realized in what turned out to be a more intimate, Boston College family affair. Beginning at 10:00 A.M., some 700 students, faculty, and friends of the University walked around the Chestnut Hill Reservoir, wearing T-shirts that read "BC Strong" and raising more than \$6,000 for Liza Cherney, Brittany Loring, and Patrick and Jess Downes. ■



For a slideshow of the April 16 Mass for Healing and Hope, go to www.bc.edu/bcm.

Subway series

By Dave Denison

Economists take the Green Line

We're in a seminar room on the ninth floor of the Photonics Center at Boston University, shortly before 9:00 on a Friday morning in April. Soon the room will fill with more than 30 students and professors attending the Green Line Macro Meeting, a twice-annual collaboration of the economics departments of BU and Boston College.

The room's wide north-facing windows look out over Commonwealth Avenue. If you look straight down, you can see the Green Line trains running back and forth. Beyond is a spectacular view of the Charles River. The "externalities," to borrow a popular macro term, are impressive: the golden dome of the Massachusetts

Statehouse at the east end of the panorama, the greenish dome at MIT closer by, and a steeple or two at Harvard visible to the west.

Inside the room, at a minute past 9:00, the work begins. Guihai Zhao, a Ph.D. candidate at BU, is presenting the first of six research papers that will be discussed today. He's talking about an economic model that seeks to explain how investor confidence affects the rising and falling value of stocks. Dressed in blue jeans and a white shirt, Zhao stands next to a lectern that holds a laptop. Discussion points project onto the screen at the front of the room.

The idea of the seminar is to give grad-

uate students and young assistant professors a chance to present a paper and have it critiqued by a professor from the other institution.

So after Zhao spoke for about 40 minutes, his work was discussed by David Chapman, associate professor in the finance department at the Carroll School of Management.

"You want students and faculty to interact with as broad a group as possible," Chapman said later. "If you talk to the same people all the time, your world views converge. You don't get as much challenge. One purpose of this is to try to bring people with different research interests, related but different, together to challenge each other."

The collaboration was set in motion five years ago by BU economics professor Robert King and BC economics professor Peter Ireland, holder of the Murray and Monti Chair. They enlisted professors Fabio Schiantarelli of BC and Simon Gilchrist of BU, both of whom helped organize, and attended, the recent April meeting.

According to Schiantarelli, meetings between the two departments can spur students to raise the bar on their own work. "It sets higher standards for all the students because if you merge communities, you see papers that are quite good and you say, 'I must live up to it,'" he says.

"Boston is fantastic for economics," Schiantarelli continues, "because there are so many institutions—and this is an example of how you can make those relationships between those various institutions tighter."

AT THE APRIL MEETING, TWO OF the presenters were from BU and four from BC. The papers were selected by senior faculty representing the two schools, according to Susanto Basu, professor of economics at BC, who helped organize the meeting. The location alternates between campuses; the meeting next fall will be hosted on the Heights.

For most students, the seminar features a dissertation-in-progress or a paper to be presented at a larger conference. Felipe Restrepo, a Ph.D. candidate in finance at Boston College, discussed his paper on how taxes levied on bank transactions

affected industrial growth in selected Latin American countries. "I can tell you, as a Ph.D. student, it's great to take your work outside of the school and see what other professors think about it," Restrepo said. "So for me, as someone who will hopefully in one year be out in the job market presenting my job market paper, this is a great opportunity to get feedback and work on the paper."

Restrepo described the evolution of an economics research paper, which typically goes through many drafts before being presented at a conference. "The ultimate goal is to send it, I don't know, by the 20th draft, to a journal," he said, which then triggers another round of revisions. "So that whole process can take two or three years, even more for a lot of people," he said. "Sounds painful, right?"

Jonathan Hoddenbagh, a fourth-year Ph.D. candidate in economics at Boston College, presented a paper in the afternoon session (coauthored with fifth-year candidate Mikhail Dmitriev) entitled "The Optimal Design of a Fiscal Union." Over a lunch of sandwiches, salad, and cookies provided by Boston University, he said that recent events in Europe, including the efforts by prosperous countries such as Germany to assist struggling nations such as Greece, raised intriguing questions about how to set monetary policies in an

international context. He and his coauthor decided, "Well, let's make a model and see what the model tells us." He added that they chose to forego the speed and calculating power of computers to construct their model, performing all the equations by hand "with pencil and paper." Such a method, he believes, allows for better "intuitive insights."

The day was not short on economic modeling, mathematical equations projected on the large screen, and typical macro talk about exogenous and endogenous factors, idiosyncratic shocks, stochastic and orthogonal processes, lumpiness and elasticity.

The weird poetry of economics bounced around the room. At one point, BU's Gilchrist joined a discussion of aggregate fluctuations in the labor market and commented, "The difference between two and infinity is not very big, so if you go to infinity you can do something nice."

Asked later what he meant, he laughed and said, "Oh, right. That's a very macro comment."

"An insider thing," added BC's Schiantarelli.

"You know," Gilchrist said, "mathematicians are known to make jokes like that." ■

Dave Denison is a writer in the Boston area.



Boston College economist Sanjay Chugh responds to a BU presentation.



The 1877 Boston College parchment.

CLOSE-UP: WHOSE DIPLOMA?

Boston College waited 14 years—from its founding in April 1863 until June 28, 1877—to award its first diploma, because until then no student had completed the seventh year of the school's course of studies. The diploma above was among 13 bestowed in 1877. It was earned by the class valedictorian, Stephen J. Hart, 22, of Dorchester, who died a few months later. In addition to bearing the signature of Boston College's third president, Robert Fulton, SJ, it is signed by two faculty members who would become president: Thomas H. Stack, SJ (physics), and Jeremiah O'Connor, SJ (rhetoric). The diploma is large by modern standards, measuring 27 x 21 inches—the current Boston College diploma is 16 x 13 inches. It was printed in Latin (still the conferring language) on parchment thinner than the heavy stock used today.

How does a new college of modest

means devise its first diploma? For Boston College, the answer was simple: Borrow one from the College of the Holy Cross. In every detail, the certificate above is identical to the 1870 diploma issued by that other Jesuit institution, with one essential exception: Wherever the original printed text read *Sanctae Cruces S.J. Vigornii* (Holy Cross, Society of Jesus, Worcester), the copy now reads simply *Bostoniensis* or *Bostoniensi*, penned by hand. The shield of the Great Seal of the United States (left), atop which rests the Phrygian cap of the French Revolution, and the Massachusetts coat of arms (right) appear identically on both diplomas. As do the eight balls of fruits and leaves (presumably representing bounty) and the four wreaths (likely laurel, symbol of academic achievement). The simple illustration at the top (beneath the Greek "in this, conquer") is unchanged,

and so too are the letters "Q.B.F.Q.S." (an abbreviation of the Latin phrase for "what is good and fruitful"). As for the stately edifice framed at the bottom, it is Fenwick Hall, the first building constructed at Holy Cross after that college's founding in 1843. This image predates 1867, when towers and another story were added.

No one knows today how long Boston College used this borrowed diploma. By 1898, the school had its own design, with a new, more muscular bald eagle; and the heading *Curatores* [Trustees] *Collegii Bostoniensis S.J.* in large, ornate lettering—no fruity borders, no government seals. The diploma has changed little since.

—Seth Meehan

Seth Meehan is a history Ph.D. student and coauthor, with Ben Birnbaum, of the forthcoming illustrated history of Boston College.

For close-ups of this and other diplomas, including Holy Cross's of 1870, go to Full Story at www.bc.edu/bcm.



Student leader Christine Freschi '14 (left), with Cayla Gandolfo '14 and Jesus Tapia '14.

A bit of here over there

By Ciara Kenny

The Outpost retreat for students abroad

An Irish rain spattered the window panes of the Dublin hostel as 21 Boston College undergraduates spending the spring semester abroad arrived one by one from their host cities across Europe on the afternoon of Thursday, March 7. They were here for the weekend, not to party or sightsee but to take time out and reflect on the first half of their foreign experience during a three-day retreat called Outpost, which is sponsored by the Office of International Programs and the Center for Student Formation.

After an evening of reconnecting with old friends and making new ones in the warmth of a nearby pub, they and six student leaders, also studying abroad, rose early Friday morning and boarded a bus for the hour-plus journey south to the Kippure Estate, a former hunting lodge in the wooded hills of County Wicklow

that is now used as a meeting center. The students, all juniors, joined 10 members of Boston College's faculty and staff—from the two sponsoring offices as well as the theology and philosophy departments and the Connell School of Nursing—who would be serving as retreat facilitators (or Sweeps, as the organizers called them in recognition of their job of keeping the participants on schedule).

Like the Halftime retreat offered to sophomores by the Center for Student Formation, Outpost is not explicitly religious, but the structure of the weekend is built around tenets of Jesuit spirituality: being attentive, reflective, and loving. For these three days, says Mike Sacco, the Center's director, "we want them to slow down, disconnect themselves from what might be going on at home or in their temporary home"—whether it be

London or Madrid or Amsterdam—and ask "what obstacles are preventing them from being fully present to the academic and cultural environment that surrounds them abroad."

The schedule for each day includes brief talks by the student leaders, relating their experiences abroad to one of six topics—"Expectations," "Independence," "Social life," "Personal struggles/insights," "Relationships," and "Go forth." Afterward, the participants break into four-person groups for private discussion. In the evenings there are talks by faculty and staff on moments in their own lives when they made challenging decisions, again followed by group discussions. A few hours each afternoon are given over to free time, during which the students explore the hills and woodlands around Kippure Estate, play board games, read, or write in journals. Saturday night is skit night, when students act out some humorous aspect of their life abroad for the group.

There is no cellphone coverage around Kippure Estate and the Wi-Fi password is not disclosed. A half hour is set aside each afternoon for writing in the soft-covered notebooks students received on arrival, and a peaceful and comfortable silence hangs in the air during this time. On the afternoon of the first day, some students settle into a quiet corner of the lodge's main meeting room to write, while others retreat to their bedrooms or to an adjoining low-lit room where soft music plays from speakers above a fireplace. Here, one young woman spreads out on a blanket on the floor, and several sit side by side against radiators, sipping hot coffee as they scribble intently.

THE STUDENT LEADERS WERE CHOSEN during the fall by staff from the Office of International Programs and the Center for Student Formation on the basis of written applications and personal interviews. The leaders prepared for the retreat via a series of Skype chats in the early part of the spring semester.

"There is a different dynamic for the leaders at Outpost than at other Boston College retreats, because we are also in the middle of our study abroad experience," says Chris Marino, a student leader who

spoke about how difficult he found leaving his family and friends behind to spend his semester in Parma, Italy. "We don't have all the answers, or the benefit of hindsight, but are here to share our experiences and help to get people talking."

Some 50 percent of Boston College undergraduates choose to study abroad. Citing the whirl of new classes, new friends, new places and cultures, Taylor Stockton, an operations management and economics major, says, "We are trying to accomplish so much in such a short period of time that sometimes it is easy to lose sight of your goals and reasons for deciding to go"—in his case, to Barcelona, Spain.

According to Nick Gozik, director of the Office of International Programs, a common theme emerges during the Outpost weekend, and it is that many students feel "under pressure to have a certain type of experience. If we can prepare them better for that... we might be able to help to ease some of the pressure they feel," he says.

Most participants seem to agree with Gozik's observation, and many point to an unexpected source of stress: social media. While Facebook, Twitter, and Skype are great ways to stay in touch with friends and family back in the States, some students felt a certain pressure to be constantly presenting their "abroad experience" online for others rather than actually living it.

"I want my Facebook to reflect the great time I'm having, but it definitely adds pressure to show you are having a great time, even when things might not be going well," says Kelley Orcutt, an English major who, like Chris Marino, is spending a semester in Parma. "It makes you fearful that you are missing out on things at home, too."

"People from home would ask me 'how is Prague?'" says Madeline Miller, a nursing student who is one of seven Boston College undergraduates studying in the Czech capital. "And something was preventing me from saying 'it's perfect,' even though I really wanted to. Outpost has given me a safe place to ask why the experience wasn't everything I had hoped it would be, and what I can do to make the most of the time I have left. It has been so

refreshing to learn that everyone is going through similar things."

Miller adds, "I have realized my abroad experience is not going to be absolutely perfect, and that's OK." On Sunday morning, she and the other students board the

bus to Dublin Airport and the second half of their semester. ■

Ciara Kenny writes for the *Irish Times* in Dublin, where she oversees the online and print forum "Generation Emigration."

Have a cookie

When Ellen Modica '82, M.Ed. '86, opens the door to her apartment on March 13 at 10 P.M. in the mostly sophomore residence hall known as 66 Commonwealth, a baker's dozen pajama-clad undergraduates greet her and make a beeline to her kitchen. It's Wednesday—cookie night, by Modica's decree—and there are gallons of milk and embankments of chocolate crinkle, sugar, and s'more cookies on the table. By 10:15, the 500-square-foot suite is fully occupied with students, some mingling in the tiny living room, others chatting by the doorway with Modica, recounting their recent service trips, and still others chewing in silence in the kitchen. Modica is a resident minister (one of 11 assigned to live in dormitories on the Newton, Upper, and Lower campuses), and every Wednesday she bakes 30 dozen cookies.

Baking is not actually in the job description of resident ministers, who make themselves available to students for conversation and guidance. Modica also has the responsibility of moderating 4Boston, a University organization that places students in yearlong urban service programs calling for a commitment of four hours a week. She has been hosting cookie night since 2006, when she first announced her snack program at the introductory residence hall meeting that September. Subsequent announcements and word of mouth currently lure about 70 regulars (former residents and residents' friends included). Megan Clarke '15, who attended every cookie night this academic year with her roommate, calls the event "an ideal getaway from our hectic week." Some guests, in Modica's words, "greet, grab, and go," but many linger and make friends. With an older adult, "they end up having different kinds of conversations," says Modica, "and get the comfort of having someone fuss over them a little."

—Zak Jason



Modica (far right) in her apartment on a Wednesday night.

Assigned reading

COURSE: PO 359—Liberalism and Conservatism

By Alan Wolfe

COURSE DESCRIPTION

Is Ann Coulter a conservative? Conservatism is generally viewed as a way of thinking that defends the existing social order, but Coulter's incendiary words sound more like those of a revolutionary. Is Rachel Maddow a liberal? One of liberalism's many meanings is a willingness to tolerate ideas not your own, but Maddow, in her more partisan mode, can sound anything but open-minded when discussing the ideas of those with whom she disagrees. This course examines classic texts of conservative and liberal thought. Do contemporary conservatives and liberals measure up to this heritage? However one answers this question, knowing where contemporary versions of conservatism and liberalism come from can help students understand politics today.

REQUIRED READING

The Executioner
by Joseph-Marie de Maistre (1821)

De Maistre (1753–1821) was an essayist and diplomat in the service of France, his adopted country. A Savoyard by birth, he was a passionate defender of the monarchy—pretty much any monarchy. In this little pamphlet, adapted from his book *The St. Petersburg Dialogues: Or Conversations on the Temporal Government of Providence* (1821), we obtain a succinct view of the conservative propositions that life is unfair, that a strong state is necessary to social order, and that the figure who carries out the most dramatic duty of the state—the executioner—is an essential instrument of justice. “Remove this

incomprehensible agent from the world,” he writes, “and at that very moment order gives way to chaos, thrones topple, and society disappears.”

For de Maistre, the Enlightenment—the philosophical movement of the 18th century arguing in behalf of reason over superstition—was a profound mistake. He was especially critical of two of the movement's best-known and most influential standard-bearers: Rousseau (“one of the most dangerous sophists of our century”) and Voltaire (“I would like to have a statue erected to him . . . by the hand of the common hangman”).

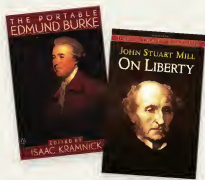
The (liberal) 20th-century political philosopher Isaiah Berlin says that de Maistre is one of the most crucial political philosophers of the modern period, and I believe he is correct.

The Portable Edmund Burke (1999)

Compared to de Maistre, Burke (1729–1797) seems moderate. Even so, although he was in many ways an Enlightenment thinker, he at times denounced the Enlightenment with fury. The excerpts in this anthology from his book *A Philosophical Inquiry into the Origins of Our Ideas of the Sublime and the Beautiful* (published in 1757) assign central importance to the majesty discernible in great, if terrible, deeds. For Burke, the idea of majesty is embodied in the monarchy, and the correct response is awe—the suspension of reason.

Burke explains the sublime in terms of grandeur, glory, power, and even horror; in its presence, we bow. Beauty, in contrast, seduces us through softness and empathy. In Burke's scheme, the sublime inspires fear, beauty inspires love. And Burke, following Machiavelli, believes that political authority depends more on fear than love. Fear keeps society in line; love breeds resistance and disorder.

Burke's conservatism, rooted in these concepts, is hard for Americans today to understand, because it is alien to our coun-



The Age of Enlightenment.

try's origins and experience. Heirs of our liberal founders, we still live, essentially, in a time of Enlightenment. We have never had a monarch or an established church, the two props of the old order. Instead, we have lawyers and politicians—professions Burke attacked for their calculating methods and lack of historical perspective. Government, for Burke, is an art rather than a science.

Burke's conservatism had its contradictions, however. At the same time that Burke was a defender of order, he also understood—as one of the characters in Giuseppe di Lampedusa's novel *The Leopard* (1958) put it—that “if we want things to stay as they are, things will have to change.” And so this fierce opponent of the French Revolution had been a supporter of the American one. He objected to the idea of government involvement in the economy, yet he received, and passionately defended, a government pension. A member of England's Parliament yet born in Dublin, he was, like de Maistre, an outsider to the nation he was defending.

In both its consistencies and contradictions, Burke's thought is endlessly fascinating and rewards study.

On Liberty

by John Stuart Mill (1859)

Mill (1806–73), a truly great liberal, was also something of an elitist. In this essay, for example, he dismisses the English middle class as “collective mediocrity.” In other passages he sounds alarms about what his friend Alexis de Tocqueville called “the tyranny of the majority”—otherwise known as democracy. Mill shows us that liberalism and democracy are not the same. He was uncomfortable with the latter (although he would become an advocate of women's rights), but a great expositor of the former.

For all questions about democracy, Mill's liberalism is expressed through his “harm principle”: so long as ideas cause no harm, they should be tolerated. It is worth discussing whether those on the right today who seek to promote secrecy in the name of national security are as guilty of violating the harm principle as those on the left who support campus speech codes.

On Liberty is as relevant today as it was when Mill wrote it. Mill believed strongly that the best society allows for full individual development. The question worth posing about him now is whether the undemocratic features of his famous essay are merely artifacts of his privileged background—Mill was the son of a famous philosopher—or whether they are inevitable characteristics of liberalism itself.

The Road to Serfdom by F. A. Hayek (1944)

Hayek (1899–1992) is considered a key thinker on the right, yet he once wrote an essay called “Why I Am Not a Conservative.” He is best characterized as a libertarian, and libertarianism is a fascinating blend of conservative and liberal ideas. Writing at a time when totalitarianism was the greatest threat to the West, he believed that reliance on the state would



An age of synthesis.

lead not, as contemporary commentary has it, to socialism and communism but rather to Nazism.

Hayek, a defender of the market, believed that social order need not be maintained by command, as de Maistre argued, but instead will emerge spontaneously as people attain freedom of choice. Like Burke, Hayek disliked social and economic planning—a fundamental issue dividing contemporary liberals and conservatives. Hayek offers an entry into current debates over taxes and spending.

The Conservative Intellectual Movement in America Since 1945

by George H. Nash (1976; rev. 1996)

With Nash (b. 1945), we move to American-born thinkers and the question of how conservatism, rooted in European history, works in a country that has never shown much respect for tradition or deference to authority. Nash's book brilliantly illuminates the strands that went into

the making of American conservatism: traditionalism, libertarianism, and anti-communism.

In showing how the fusion of these disparate ideas became possible, Nash implicitly asks whether the proponents of each will at some point go their own way, destroying American conservatism from within. Nash's book needs to be supplemented with discussions of the rise of neoconservatism in the 1980s, the achievements and failings of the conservative presidencies of Ronald Reagan and George W. Bush, and the energy furnished to conservatism by the religious right and the Tea Party. Still, of the many books written about American conservatism, this one remains among the best.

What Money Can't Buy: The Moral Limits of Markets by Michael J. Sandel (2012)

Just as libertarianism contains both conservative and liberal ideas, so does a way of thinking that has come to be called “communitarianism.” Like de Maistre and Burke, communitarians are critical of individualism. Like Mill, communitarians distrust imposing order by force.

Michael Sandel (b. 1953), one of Harvard University's most popular professors and most elegant writers, straddles liberalism and communitarianism while resisting both labels. He has a remarkable capacity to provoke lucid discussions of difficult moral quandaries. Should couples who desperately want a child be able to buy one on the open market? What about kidneys? Do naming rights—one of my favorites is the Buffalo Wild Wings Bowl in college football—corrupt what they name? Markets have a place, but do they belong everywhere? Sandel is a reliable guide through this thicket.

In my view Sandel is engaged in an effort to save liberalism from some of its extremes. His book is an excellent synthesis of the themes in this class. ■

Alan Wolfe is a professor of political science and the director of the Boisi Center for Religion and American Public Life at Boston College. His most recent book is *Political Evil: What It Is and How to Combat It* (2011).

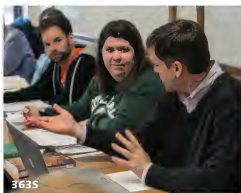


On any given Thursday

Photographs by Lee Pellegrini



Spread over four floors and two wings (north and south), the 36 classrooms of Stokes Hall, Boston College's newest academic building, bear active witness to a commitment to the liberal arts. The building houses the offices of classical studies, English, history, philosophy, and theology, but other departments—mathematics, economics, chemistry—teach there too. The mix is purposeful, says David Quigley, a historian and dean of the College and Graduate School of Arts and Sciences. The aim? To promote the "incidental and coincidental contacts" that lead to the "meaningful conversations that are at the heart of a liberal arts education." Already, Quigley says, "when an idea has taken hold in the history department, you quickly see it migrating down the hall, up the stairs." The students have made Stokes their own, turning the hallways' recessed benches into study carrels, meeting with professors at the coffee bar, and, from 8 A.M. to 9 P.M., flooding classrooms in pursuit of econometrics or archaic Greek poetry. Each Thursday this spring, 174 courses met in Stokes. *Boston College Magazine* visited all three-dozen classrooms and learned at least one thing: The building works.



363S



201N



301N



207S



401N

363S: Colloquium (Religion in America), taught at 3:00 P.M. by James O'Toole, professor of history. **201N:** Person and Social Responsibility, taught at 10:30 A.M. by Micah Lott, assistant professor of philosophy. **301N:** 1863 (One Year in History and Literature), taught at 8:30 A.M. by David Quigley, dean of the College and Graduate School of Arts and Sciences. **207S:** Democracy, Rights, and Empire, taught by Devin Pendas, associate professor of history; discussion group at 11:00 A.M. led by Ph.D. candidate Kasper Volk. **401N:** Freud and Philosophy, taught at 12:00 P.M. by Vanessa Rumble, associate professor of philosophy. **215N:** Gandhi, Satyagraha, and Society, taught at 9:00 A.M. by Pramod Thaker, lecturer in philosophy.



215N



461S



115S



205S



115N



117N

461S: Environmental Law and Policy, taught at 4:30 P.M. by law professor Zygmunt Plater and third-year law students Christina Valerio (of Boston College) and Laura King (of Harvard). **115S:** Italian Modern Literature, taught at 6:30 P.M. by Brian O'Connor, lecturer in Italian. **205S:** What is Law?, taught at 3:00 P.M. by Alice Behnegar, lecturer in the Arts and Sciences Honors Program. **115N:** Legal Aspects of Social Work, taught at 8:30 A.M. by Denise Chicoine, lecturer in the Graduate School of Social Work. **117N:** Violence in Medieval Literature, taught at 4:30 P.M. by Julie Orlemanski, assistant professor of English. **203S:** Honors Seminar (Western Cultural Tradition), taught at 1:30 P.M. by Mary Joe Hughes, lecturer in the Arts and Sciences Honors Program.



203S



2095

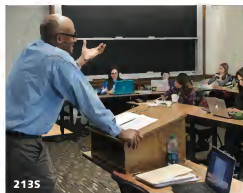


145N

2095: Art and Myth in Ancient Greece, taught at 3:00 P.M. by Gail Hoffman, assistant professor of classical studies. **145N:** Advanced Nonfiction Workshop (Writing for Magazines), taught at 9:00 A.M. by Carlo Rotella, professor of English. **101N:** General Chemistry, taught by Neil Wolfman, lecturer in chemistry; discussion group at 4:30 P.M. led by Ph.D. candidate Kristina Streu. **2135:** Medicine and Public Health in the African American Diaspora, taught at 9:00 A.M. by Martin Summers, associate professor of history. **1075:** Democracy, Rights, and Empire, taught by Devin Pendas, associate professor of history; discussion group at 8:00 A.M. led by Ph.D. candidate Peter Cajka. **1055:** Europe and the Modern World, taught by Robert Savage, lecturer in history; discussion group at 10:00 A.M. led by Ph.D. candidate Felix Jimenez.



101N



2135



1075



1055



2955



1335



3615



131N

2955: World Economics (Gold to Globalization), taught at 10:30 A.M. by Fabio Ghironi, associate professor of economics. **1335:** Stuart Literature and Culture, taught at 2:00 P.M. by Amy Boesky, associate professor of English. **3615:** Study & Writing of History (The Death Penalty in the United States), taught at 3:30 P.M. by Alan Rogers, professor of history. **131N:** Race, Riots, and Rodeos, taught at 12:00 P.M. by Heather Richardson, professor of history. **1115:** From Diatribe to Dialogue, taught at 11:00 A.M. by Charles Gallagher, SJ, assistant professor of history, and Ruth Langer, professor of Jewish Studies. **1175:** Preventing Youth Violence, taught at 6:30 P.M. by Raymond Flannery, lecturer in psychology in the Woods College of Advancing Studies.



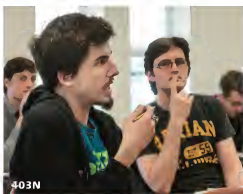
1135



1175



2015



403N



1315



1955

2015: Perspectives of Western Culture, taught at 3:00 P.M. by Jonathan Trejo-Mathys, assistant professor of philosophy. **403N:** Aristotle on the Soul, taught at 4:30 P.M. by William Wians, lecturer in philosophy. **1315:** Intro to Creative Writing, taught at 1:30 P.M. by Susan Roberts, senior lecturer in English. **1955:** Honors Statistics, taught at 10:30 A.M. by Richard McGowan, SJ, lecturer in finance. **1095:** Calculus II, taught by Rennie Mirolo, associate professor of mathematics; discussion group at 11:00 A.M. led by Ph.D. candidate Thomas Crawford. **103N:** Education Law and Public Policy, taught at 4:30 P.M. by Michael Joyce, lecturer in education.



1095



103N



211S

211S: Tale of Two Cities (New York and Boston), taught at 9:00 A.M. by Mark Gelfand, associate professor of history.

121N: First Year Writing Seminar, taught at 9:00 A.M. by Martha Hincks, lecturer in English. **217N:** Capstone (One Life, Many Lives), taught at 3:00 P.M. by Rev. James Weiss, associate professor of theology.

103S: Capstone (Creativity and Human Development), taught at 12:00 P.M. by John Dacey, professor of psychology emeritus.

141N: Ethics and Politics, taught at 3:00 P.M. by Robert Faulkner, professor of political science. **113S:** The Middle East in the 20th Century, taught at 12:00 P.M. by Benjamin Braude, associate professor of history.



121N



217N



103S



141N



113S



Because

WHY PEOPLE IMMIGRATE

Ellis Island, date unknown.

By Richard Rodriguez



"The border is not a straight line," and neither is the American immigrant story, observed the author on March 21. He was at Boston College to give the opening talk in a Sesquicentennial symposium that explored the history and abiding issues of human migration.

If, like me, you are the child of immigrants, you will end up very different from your parents in this country. There is a price for becoming an American if your parents are foreign-born, one often paid in long silences in the house. It's curious how many immigrants are here, in our presence, who don't talk about the past. They sit quietly, and we know nothing of the long journey that has brought them next to us. But sometimes

there are moments of revelation. When the woman who was my seventh-grade teacher was dying, she told me that she was Mexican. This Irish nun, with a group of others like her, came across the ocean in a year when the United States had already filled its Irish quota, and so they all went to Mexico. There they became Mexican citizens. They entered the United States with Mexican passports, and found work at the Sacred Heart School in Sacramento, California. I was educated there by Irish-Mexican women.

In an irony of history, one of the arguments used by nativists in the 1860s against the Irish coming to this country centered on Mexico. War was brewing with Mexico, and the nativists claimed that if you let the Irish in they would unite with the Mexicans as fellow Catholics to overturn the Protestant state. A number of young Irish immigrants in America did go to fight in the Mexican-American War. And as predicted, they changed sides. Mexico called them the San Patricios—the St. Patrick's Battalion.

Mexico remembers the San Patricios to this day. Every St. Patrick's Day, the Mexican president salutes the Irish ambassador: *¡Viva Irlanda!* In the United States, this story is nowhere told. No one knows it. Why? Because—oh, yes, we used to be Irish a long time ago, but now we're sort of gringo and we don't remember very much. We have to be reminded who our grandparents and our great-grandparents were—what this nation was.

=====

THE IRISH WOMEN WHO EDUCATED ME WERE the first people who came to mind when I began to think about migration. More than half of the migrants in the United States today are women. Internationally, the figure is about 49 percent. They are traveling everywhere in the world, and often without a male.

We don't live in the great civilization of Barack Obama. We live in the great civilization of his mother. In 1942, Ann Dunham is born in Kansas—in blond Kansas—and something in her is hungry for the round world. She wants to know that world. She wants to ask questions of it. She goes to college and becomes an anthropologist. She marries a man from Kenya—a Muslim. White Protestant Kansas marries black Muslim Africa. The marriage doesn't work. They have a son: Barack.

If you were a lazy male like me, you would think she would say, well, that's enough of that adventure. I'm going to find Robert Redford. Instead, she goes to Indonesia—the largest Muslim country in the world—and there she marries again.

In 2008, her son is sitting in Hyde Park, in Chicago, being interviewed by *Time*. This young brown man knows what

he wants: to be the first black president. And he says of his mother, she had “a certain recklessness.” Well, I think to myself, something in us has to be reckless if we are going to take the journey she took.

The woman who cuts my hair every three weeks came to the United States from Japan. She is the only member of her middle-class family who left; her two older brothers are still in Japan. Here she got a green card. She got an American husband. And then she got an American divorce, but not before she gave birth to a beautiful daughter, who learned to play the cello. Now that daughter is living in Berlin and is dating a Russian fashion model who lives in Milan (and who sounds like bad news).

I said to this woman, you love your parents. You Skype with them and go back to visit them all the time. Why did you leave, and how could you leave by yourself? She stops cutting my hair, looks at our reflections in the mirror, and says, why did I leave? Just because.

I think a lot of people are like her. When we talk about migration, we forget that it is not always desperation that is moving people from place to place. Sometimes it is also curiosity. Sometimes it is something deep in the heart—as it was deep in Ann Dunham's heart—about knowing the stranger. *I've always dreamt of going to that country. I've always dreamt of learning that language. I've always dreamt of the snow. I've always dreamt of the tropics. I've always dreamt of someone other than I am. I want not to meet myself in the world. I want to meet the stranger. Just because.*

=====

DO NOT THINK OF MIGRANTS ONLY AS WOMEN. Do not think of migrants only as middle-class. Do not think that only the poor can be migrants.

So many impulses in human beings, besides the empty belly, make us want to move: the desire to be free; the desire to be educated; the desire to be a movie star; the desire to be different from one's mother; the desire to go to the other side of the mountain to see what else there is. I think the migration of young Muslims into Europe is as much an expression of a religious impulse to extend the holy faith of Allah in the world as it is an expression of financial need.

The very rich are also in migration right now. I know a neighborhood in London—in Knightsbridge—where fabulously rich Russians have come with their ill-gotten or well-gotten billions and bought Edwardian houses, and the neighbors are abuzz. The Russians are in London because they feel safer there. And there are tax benefits to their relocation.

The rich Russians and the rich Chinese and the rich Filipinos and the rich Pakistanis and the rich Brazilians: They are moving all over the world. North of San Diego is a

In 1942, Ann Dunham is born in Kansas—in blond Kansas—and something in her is hungry for the round world. She wants to know that world. She wants to ask questions of it. She goes to college and becomes an anthropologist. She marries a man from Kenya—a Muslim.

beautiful, wealthy beach town called La Jolla. Mitt Romney and his wife have a house there—the famous house that has an elevator for their cars. Next door, down the street, and all over La Jolla are rich Mexicans. In seminars on migration, nobody talks about the rich Mexicans in La Jolla. You don't see much of them. They live behind walls. They have children with beautiful teeth. The children play tennis.

But the rich Mexicans in La Jolla are not the reason why we—academics and government officials and migrant rights representatives—gather to discuss migration. We come together because of the leaf blower. Do you hear that noise—the man with a leaf blower at seven in the morning in La Jolla? He must be Mexican—this stocky guy, about 45 years old, making a racket.

We talk about him because we don't know what to make of him. *Is he here legally? Does he have a green card? Does he have a driver's license? Does he pay taxes? If we get in a car crash with him, does he have insurance? Why is he here? Do I end up paying for the fact that his rich employers pay him less than they would have to pay an American citizen?*

I want to say something about the migration of the poor. I have impersonated a journalist for most of my life. And I have stood on the Mexican–U.S. border many nights, particularly in those years when it was easier to cross, and I have seen the world crossing.

I have seen Chinese, Yugoslavs (when they used to be Yugoslavs), and Pakistanis. And I've seen Latin Americans of every sort. I have seen Mexican women in high-heeled shoes, holding babies. I have seen kids—not teenagers, kids—coming across, sometimes without adults: Huck Finn, lighting out for the territory ahead of the rest.

I have thought to myself, I am watching a spectacle of

human journey. It's almost biblical. And here I am with a film crew from the BBC. Where is Cecil B. DeMille?

When the *Boston Globe* or the *New York Times* reports that people are crossing the border tonight, the migrants are usually identified as Hispanics. But most of the migrants I see crossing look like me, more Indian than Spanish. They don't look like the people walking down a boulevard in Madrid. They look Indian: the nose, the lips, the eyes—almost Asiatic.

And I think to myself, why do we keep calling them Hispanics? Along the trail that extends from South America into North America, Indians are on the move. They come from Guatemala, Bolivia, Ecuador. And they look like me: short, not European, maybe mixed blood.

Barack Obama has mixed blood. And we say he's black. We say of the Indian who has Spanish blood that she is Hispanic. Is it possible that there's a large Indian migration coming from Latin America—one of the great Indian marches—and we cannot describe it, because we don't have the words? All we have is *Hispanic*?

=====

I WANT TO TALK ABOUT DREAMING. WHAT ELSE ARE writers for, except to talk about dreaming? We know almost nothing. But we know dreams. And when I meet people, I always ask them about their dreams.

South of the border I ask this man, where are you going? He's wearing running shoes; he's wearing two pairs of underwear, three shirts, a sweater, and a jacket. He has no suitcase. He says he wants his hands free in case he has to crawl into America.

He has a note. Look. He has a note with an address in Atlanta, Georgia. A job is waiting for him there, to pluck dead chickens. That's why he's on the journey.

The journey, which is very dangerous, has taken him from a village in Guatemala through the jungle and across the Mexican border. Mexican thieves and Mexican police (sometimes they are the same people) are alert to prey. It is best to keep quiet, because when some Mexicans hear a Guatemalan accent, all the pity they require of the United States disappears. For immigrants coming through their own country, the Mexicans have none at all.

The man is coming to the United States. He will get to the border tonight. He will have to cross the desert. He has heard a tale of a man becoming so crazed in the desert sunlight that he goes around in circles. Someone finds his body later, where the circles constrict to a corpse.

And I think to myself, it is astonishing how gaudy the dreams of the very poor are: *I want to pluck chickens in Atlanta, Georgia.* The very poor don't talk about the

Federalist Papers or the Declaration of Independence. They don't talk about the freedoms of America. They talk about a job. America is a hammer. *I'm going to hold a hammer: Bang! I'm going to build something.* I'm going to be paid for building. America is a saw. America is a broom. *I'm going to push America, the assurance of it, in my fist.*

=====

WHEN I GREW UP IN CALIFORNIA, ALL THE interesting people were migrants. They were from Illinois and Kansas and Nebraska. They were what the sociologists call "internal immigrants." They were people who were getting away from their in-laws. All the famous Californians were from somewhere else: Carole Lombard, Clark Gable, Walt Disney, Ronald Reagan. The beauty queen from Nebraska who was so pretty went to California, and Hollywood used her, or didn't, and she ended up a manicurist or maybe she ended up cutting hair. The excitement of changing your life, trying something new, going someplace different, this migrant's excitement has always been part of California.

John Steinbeck's great novel *The Grapes of Wrath* tells the story of people who migrated to California from Arkansas and Oklahoma during the Depression. Californians called them Arkies and Okies. They crossed the country on Highway 66 to work on farms. Their trucks were steaming and crowded with bodies and mattresses. When Hollywood turned the book into a movie, the people who worked on the movie were internal immigrants, too. John Ford, the director, came to Hollywood from Maine. Henry Fonda, who played Tom Joad, came to Hollywood from Nebraska. And so it went.

When I was a young man and out of the closet, San Francisco began to fill with sexual refugees—young gay men who arrived in the city on Greyhound buses. Now most of them are dead—a whole generation gone. Some had come a long way, sometimes from foreign countries, to become themselves. That's migration, too. And so is this: *I'm a girl in Pakistan and I'm going to go to school. I'm going to end up with my head shot by some fanatic. But now I'm well and I'm going to go to school today in Birmingham, England. I am intent on it.*

=====

SOMETHING HAPPENED IN AMERICA IN THE 19th century. The boats came sagging into New York Harbor and we saw the immigrants, and we didn't like them. They smelled from their journey. We couldn't understand most of them when they spoke. The grandmothers were

The very rich are also in migration. I know a neighborhood in London where fabulously rich Russians have come with their ill-gotten or well-gotten billions and bought Edwardian houses, and the neighbors are abuzz. The Russians are in London because they feel safer there.

all dressed in black, mourning somebody who had died 40 years before, and they had no expression in their eyes. We didn't know what to make of them. What should we call these people?

A century before that, Benjamin Franklin—my childhood hero—said he was not sure we should call Germans white people. Southern Germans especially, he said, are so "swarthy."

And the Irish: The Irish were not white when they came to America. They had to earn the designation. Read Noel Ignatiev's book *How the Irish Became White* (1995).

The next generation—my generation, the first generation—didn't have an accent anymore. We were changing our names; we had names like Skip and Troy. And America said, you know, these kids aren't so bad. We recognize these kids.

And then the grandchildren came along. They were building and inventing, and they were fully at home in America. They didn't know Ireland. They didn't know Sicily. They didn't know Germany. And America said, well done!

Something happened in the intellectual history of this country in those years, when America looked at the offspring of immigrants and began to see its own meaning in their progress. Native-born Americans began to say, You know, you can come here with nothing, and you can end up running a corporation.

That's the American dream. And because of the dream, people who were born here started saying about themselves, we are all immigrants.

What's happened now in America is that we don't believe in the dream anymore. When we see the immigrants coming, the poor ones, we don't say that they are us. We don't

expect them to change their lives, and we don't expect our own lives to change, because our lives are not changing.

We're not longer progressing, one generation with a firmer footing than the one before. Even a few years ago, the reason a student went to college was: *I'm going to get a job when I finish that will be better than what my parents have, who are helping to pay my way through.*

Now we're not so sure. We're not so sure that the line goes necessarily up.

Young immigrants—the children of undocumented immigrants—are talking about a Dream Act. I like that word, dream, as you know. But do not be fooled. In the opinion of most Americans, I think, the immigrant—the poor immigrant—is a drag. *Why can't they wait in line like those middle-class people all over the world who wait for their visas? They stand in lines in Jakarta. They stand in lines in Lille, France. Why don't the leaf blowers stand in line? How can they cheat?*

I am a registered Republican, and the Republican in me says you can't have a country without borders—not in this world. You'd better know who's coming across your line tonight. And yet the American in me says, let's have immigration reform tomorrow. Let's come up with a bill that will take care of the 11 million undocumented migrants we have here now—let's sign it tomorrow morning at nine. And the Republican says, Tomorrow morning, at 9:15, new people will be coming across the line. The poor will always be coming. And what do we do with them?

I remember talking with a tiny Mexican nun who runs La Casa de los Pobres, which serves the poor in various ways in Tijuana, Mexico. La Casa gets much of its money from German philanthropies. The Germans are always complaining, she said. They say, Sister, you are not solving the problem of poverty in Tijuana; all you are doing is dealing with it.

This is the same complaint that was lodged against Mother Teresa: that she only picked up the bodies of the untouchables as they were dying and bathed them, but she didn't end India's poverty.

Well, I don't know how to solve Mexico's problems, the nun said, and besides which, at 11 this morning people are going to start forming a line here for food. Today I have used the Germans' money for beans and rice and lard. You understand? There is no solution. The poor are multiplied by the poor are multiplied by the poor.

=====

AT SOME LEVEL, MIGRATION CALLS US TO DISCUSS our spiritual values. I don't say that these values are necessarily Christian. I'm thinking about a Jew named Jesus, who tells the most interesting story one day to other Jews about a good Samaritan. It's an astonishing story,

because the Samaritans were a different tribe altogether, and the Samaritan is the hero of the story.

With the election of an Argentine pope, what we have learned about the Vatican is that those creaky old cardinals can see the future. They see that the future is not Europe—at least, not the Europe of churches that are monuments to emptiness and tourism. They see that the fastest growing region of Catholicism in the world is Africa. They see that the capital of Catholicism now is in the Americas, but not in North America—in Latin America.

We North Americans have always thought of ourselves as God-blessed. And now we find out that the really important spiritual activity is not here but there, on the other side of the wall we built.

I can't see over the wall. I can't see what's on the other side. But I can hear the singing.

Something is coming this way from the south that is not, as some of my fellow Republicans have claimed, a criminal energy. It is a religious energy, and it is coming, in many cases, as a hymn. Evangelical Protestantism is spreading at such a rate now in countries like Brazil—the largest Catholic country in the world—that, by the year 2070, Latin America could be in its majority Protestant, and not simply Protestant but evangelical Protestant.

Priests from Africa are working in Paris, because there aren't enough European priests to fill the rectories. Nuns from Costa Rica are in Los Angeles. And yet when we think of immigrants, we think only *illegal*.

I met some young men in a group called Victory Outreach in Tijuana. Victory Outreach is an evangelical church that deals with youths living along the border who have serious involvement with drugs and gangs. These are kids who have tattoos climbing up their necks.

I met one group member who looked like an Indian from a 16th-century tableau. He said he was coming to the United States to convert the United States to Protestantism. Five centuries after Columbus, an Indian is coming to convert the United States to Protestantism.

Those Americans, he said, are so sad. He said, they seem broken to me. I want to save their souls. ■

Richard Rodriguez is a contributing writer and editor at New America Media and the author of the autobiographical trilogy that includes *Hunger for Memory* (1982), *Days of Obligation: An Argument with My Mexican Father* (1992), and *Brown: The Last Discovery of America* (2002). He received a Peabody Award in 1997 for his series "Essays on American Life," which aired on *PBS NewsHour*. His essay here is drawn from a talk he delivered on March 21 in Robsham Theater, the keynote to the Sesquicentennial Symposium "Migration: Past, Present, and Future" organized by Boston College's Center for Human Rights and International Justice.



Richard Rodriguez's entire talk may be viewed via Full Story at www.bc.edu/bcml.



TOP: Boston College musicians fill Symphony Hall's stage on March 23. ABOVE: A new citizen, in Robsham Theater on March 21. RIGHT: University President William P. Leahy, SJ, greets volunteers John Sullivan '50 and Natalina DePina '03 in Los Angeles. OPPOSITE, TOP: New fellow citizens. BOTTOM: BC bOp! at Symphony Hall.





BIRTHDAY SEASON

COMMUNITIES OF STUDENTS, ALUMNI, AND GUESTS
COMMEMORATE BOSTON COLLEGE'S SESQUICENTENNIAL

Boston College's 150th anniversary, which has been marked (since the Mass at Fenway Park last fall) by a series of academic symposia bringing eminent visitors to campus, suddenly turned into a celebration of community between February 9 and March 23. The timing was apt, as 2013 progressed toward the anniversary proper, April 1, the date in 1863 when Governor John Andrew signed the school's act of incorporation. The events that took place in late winter and early spring recognized Boston College's immigrant roots, tradition of service, and a custom of public performance dating back to the 19th century, when a concert or play could fill 2,000 seats in Boston College Hall in the South End.





ABOVE: John Finney rehearses the Boston College Symphony Orchestra. OPPOSITE: In concert, O'Donnell (top) and Chorale.

On the big stage

LIVE FROM SYMPHONY HALL

BY JANE WHITEHEAD

As more than 2,100 Boston College alumni, faculty, staff, parents, students, and friends poured into storied Symphony Hall on Saturday, March 23, some 240 student musicians and vocalists were already scattered throughout the building. Members of four of the University's best-known ensembles, they were relaxing and making final preparations for the Sesquicentennial concert.

In Higginson Hall, a function room in the building's Cohen Wing generally used for pre-symphony dining, six vocalists from BC bOp!, the University's jazz ensemble, warmed up around a baby grand piano. At one of the circular dinner tables, Ning Lu '16, a trombone player with both BC bOp! and the University Wind Ensemble, showed

fellow freshmen and bOp! members Parker Aubin (trombone) and Max Warwick (drums) how to use drumsticks as chopsticks.

In the main building, four members of the Wind Ensemble, after visiting singers practicing in the basement Chorus Room, found themselves at the top of a concrete staircase on the wrong side of a locked door. While awaiting rescue by a friend summoned via text message, they recalled how daunting Leonard Bernstein's *Symphonic Dances* from *West Side Story* had seemed at their first run-through back in January. "We've worked really hard and we've come a long way," said baritone saxophone player Kelsey Frederick '16.

In the lofty Tuning Room just off the stage, principal second violin Emma Lott '14 raised her voice above a din of competing pitches to speak to a visitor. "I'm so excited!" she said, adding that at the previous day's dress rehearsal, "we all went out there on stage and took pictures."

Music "helped to build Boston College," notes Jeremiah

McGrann, assistant chair in the music department, in a booklet handed out to audience members with their programs. He cites the concerts held in 1860 at the Church of the Immaculate Conception in Boston's South End to raise funds for the new college's construction. This afternoon, music will be a means of celebration.

At 1:45 p.m., some 140 Chorale singers file onstage, the men in tuxedos, the women in matching long black satin dresses. Some are stifling excited laughter, some look solemn, as Mark Hertenstein '14, the group's director of concert organization, sends each off with a fist bump in front of the double doors that lead to the stage. The singers take their places on risers behind the University's 75-member symphony orchestra.

With orchestra and chorus in place, Conductor John Finney takes the stage and leads the house in singing "Hail! Alma Mater!" by T.J. Hurley, Class of 1885. (The audience also gets to join in Handel's "Hallelujah" chorus.) The first half of the two-hour program features eight pieces, including the opening movement of Beethoven's Symphony No. 5 and Randall Thompson's meditative "Alleluia" for unaccompanied chorus, composed in 1940.

Huge applause marks the entrance of actor Chris O'Donnell '92, to narrate Aaron Copland's "Lincoln Portrait," the 1942 tribute to the man who was the nation's president in the year of the University's charter. The narration concludes with a segment of the Gettysburg Address—"That government of the people, by the people, for the people, shall not perish from the earth"—spoken over an orchestral accompaniment that blends folk tunes with solemn brass fanfares.

Following the intermission, director of bands Sebastian



Bonaiuto, in his conducting debut at Symphony Hall, is joined onstage by the 20 players and six vocalists of BC bOp!. He leads them in a set of five instrumental and vocal jazz numbers, including Don Menza's "Groovin' Hard," Hank Levy's "Decoupage," and J. Mayo Williams's "That Cat is High." To conclude the concert, Bonaiuto directs the University Wind Ensemble in Bernstein's technically demanding Symphonic Dances, with the composer's short piece "Slava! (A Political Overture)" as a coda, before turning to the audience and leading a stadium-worthy rendition of T.J. Hurley's "For Boston."

"Fantastic!" says Bill Tobin '57, MBA'70, who lingers in the lobby afterward. Once a bass in the (then all-male) Glee Club, the forerunner of the Chorale, Tobin is especially impressed by the large turnout of students. University trustee Sylvia Simmons, M.Ed.'62, Ph.D.'90, H'11, agrees that filling Symphony Hall on a Saturday afternoon in spring is an "incredible" feat.

Violinist Gabrielle Bacarella '13 rushes up to her parents Joe and Josephine, who drove from Long Island for the concert and have recorded every moment on smart phone and camera. "We're all still in shock," she tells them. "None of us wanted to leave the stage."





In a new world

AN OATH AND A WELCOME

BY WILLIAM BOLE

On March 21, a bright and chilly spring day, 94 immigrants from 42 countries assembled in Robsham Theater, raised their right hands, and renounced "all allegiance . . . to any foreign prince, potentate, state, or sovereignty." They came from countries as varied as Brazil and Somalia, India and Germany, Iraq and Vietnam, yet, with those and other words, they became U.S. citizens.

The naturalization ceremony was hosted by Boston College as part of its 150th anniversary celebration, to commemorate the University's origins as a college for the children of immigrants, mostly Irish. Although the federal courts oversee citizenship ceremonies, the proceedings are often held at significant community landmarks—such as, in Massachusetts, Faneuil Hall and the USS *Constitution*.

An hour before the 3:00 ceremony, the citizenship candidates began queuing in Robsham's lobby, waiting for the theater doors to open. They were accompanied by parents, grandparents, children, spouses, and friends, in a crowd flecked with Muslim head garb and colorful African fabrics. The applicants took their seats in the middle section of the theater's first level, while the onlookers filled the tiers behind and to either side. Everyone who entered the theater—Boston College students, faculty, and staff included—was handed a small American flag.

The hour-long proceedings began when court clerk Samantha Stoutenburg, in a dark pantsuit, entered the auditorium. "All rise!" she declared. "God save the United States

of America and this honorable court. The court is now open." Behind her, in a black robe, was George A. O'Toole, Jr. '69, P'09, '11, a U.S. District Court judge for Massachusetts, followed by a procession of Boston College dignitaries, from University President William P. Leahy, SJ, to UGBC vice president Kudzai Taziva '13 (who later led a recitation of the Pledge of Allegiance).

As University Secretary and chair of the Sesquicentennial celebration, Terrence P. Devino, SJ, gave the invocation. "May their hopes and their dreams be ever blessed," he said of the candidates—eliciting an "Amen" and a

"Yes, Lord" from several Nigerian women in the observer section. The women belong to a Pentecostal church in Brockton, Massachusetts, one of whose congregants was taking the oath.

Standing before an assembly that was doubtless multi-faith, Devino chose to end with the words, "All these prayers we ask in God's holy name," rather than "through Christ our Lord," as a priest might otherwise invoke.

Further messages were conveyed by Swiss-born Alberto Godenzi, dean of the Graduate School of Social Work (GSSW), who was naturalized three years ago, and Denis Riordan of the U.S. Citizenship and Immigration Services, part of the Department of Homeland Security. It was Riordan who had broached the idea of bringing a naturalization ceremony to Boston College, after he spoke at a summer class on immigration policy taught by Westy Egmont, founding director of GSSW's five-month old Immigrant Integration Lab, which studies the needs of U.S. immigrants and strategies for assistance.





OPPOSITE, TOP: On stage, from left, BC bOp!, the ROTC color guard, and speakers. BOTTOM: Rijal, during ceremony. ABOVE: 94 take the Oath of Allegiance.

Court clerk Stoutenburg administered the 140-word Oath of Allegiance, at which point the inductees became Americans. They sat back down, and Judge O'Toole greeted them with the words, "Well, good afternoon, fellow citizens," bringing the house to its feet with long, loud applause and flag-waving.

O'Toole invited the new citizens to stand as he called out their individual countries of origin (which he recited alphabetically). As the last participant, from Yemen, sat down, the judge declared, "Is that a dynamic fabric to make up this country, or not?" There were more cheers and flags in the air.

University President William P. Leahy, SJ, offered remarks that linked the ceremony and the Sesquicentennial. "You remind us not only of your roots, but also of *our* roots," Leahy said, adding that all Americans, native and naturalized, have an obligation to contribute to "the greater good." Also participating in the ceremony were Boston College's ROTC color guard and the vocalists of BC bOp!, who sang the "Star-Spangled Banner" and "God Bless America," as voices in the audience softly joined in.

The celebration continued with a reception in the Robsham lobby. A long line of the new Americans waited

to have their pictures taken with Judge O'Toole, who posed smiling with each of them. Nearby, four GSSW students staffed a voter registration table.

Among the new citizens was Chuda Rijal '16, a Bhutanese refugee who plans to major in biochemistry. He was greeted after the ceremony by his parents, grandfather, and younger brother, who now reside in Concord, New Hampshire. "I'm glad to be a citizen," Rijal said in a comment that had two distinct meanings. The Boston College freshman is now an American, but he is also a citizen for the first time—of any country. He was born in a refugee camp in Nepal, after his parents fled ethnic persecution in Bhutan. The family came to America in 2008, but he remained stateless until raising his hand in Robsham.

The focus on immigration continued that evening and the next day, as Boston College's Center for Human Rights and International Justice sponsored a symposium, "Migration: Past, Present and Future," which included scholarly presentations on issues such as U.S. immigration policy and the plight of refugees worldwide.



"Fellow Citizen," a video about Chuda Rijal, may be viewed via Full Story at www.bc.edu/bcm.



ABOVE: In a Los Angeles hotel ballroom, (clockwise, from left) Vin Morreale, Jr. '78, Wendy Brenninkmeijer '82, P'12, Becky O'Malley '95, and O'Malley's daughter, Isabel, staff a funnel station. OPPOSITE, TOP: More than 200 volunteers took part. BOTTOM: Craig Coleman '93.

For others ON A SATURDAY IN L.A.

BY JEREMY ROSENBERG

On the morning of Saturday, February 9, Alfonso Chavez '94 stands at one of eight rows of long banquet tables—"funnel stations," to use the vernacular of the day—in a spacious ballroom at the Hyatt Regency Century Plaza in Century City, Los Angeles. Chavez, president of an IT start-up, holds a plastic scoop containing powdered soy protein in his right hand and a scoop of dried vegetable mixture in his left.

Next to Chavez, Susan Dvnoch '87, principal at a recruiting firm, holds a scoop filled with long-grain rice. And nearby, Anne Hitchcock '98, partner at a multimedia medical education company, is reaching for a small package of

vitamins, while steadying a clear plastic bag under a bright yellow funnel that sits on a cradle in the middle of the table.

Chavez and Dvnoch pour their ingredients through the funnel, and Hitchcock drops her package into the bag before placing the bag alongside others in a small blue bin. For the next 90 minutes the threesome will repeat this process—scoop, funnel, bag.

Some 220 Boston College alumni and friends are at work in the room, all sporting white T-shirts that read "Eagles For Others" in a bold, black font on the front. They are greeted by University President William P. Leahy, SJ, and David Quigley, dean of the College and Graduate School of Arts and Sciences—and are here to kick off "On the Road," Boston College's Sesquicentennial service project that will travel to seven cities in the next four months. In three- or four-person teams the volunteers will prepare packets that, when cooked in hot water, will feed six people 7,000 miles away in the West African nation of Burkina Faso.

On the Road includes scheduled stops in Miami (February 23), Conte Forum (April 13), and San Francisco (April 20), New York City (April 27), Dublin, Ireland (May 4), and Chicago (June 15). The Los Angeles event has been organized by the Office of University Advancement and a 30-person local alumni host committee. Two aid organizations—Catholic Relief Services and Stop Hunger Now—are providing supplies and arranging transport and distribution of the packets. The goal of On the Road is to pack 150,000 meals.

Runners ferry blue bins from the funnel stations across the ballroom to “scales and sealers” stations. These hold small digital scales and extra rice, in case volunteers need to top off any packets to achieve the required weight of 379–384 grams (just under a pound). The bags are fused shut with heat-sealing machines, and the meals are passed to adjacent boxing stations where they are packed in cardboard cartons bearing the words: “Humanitarian relief. Not for resale. Packaged by volunteers.”

Tom Murphy '50, GSSW'56, and Bianca Gandarias '12 work together at a weighing and heat-sealing station. A passer-by asks which one is working at a faster clip? “We haven’t competed yet,” Gandarias, who works in hospitality, says with a laugh. “I don’t want to embarrass her,” replies Murphy, a retired United Way executive.

“For so many college students, service is in their DNA,”



Fr. Leahy says, surveying the action. “When we came to L.A., so many of our Boston College community said, ‘We want to be part of that.’” He has just greeted JoAnn Finnegan P’82. She and her husband, Dan Finnegan ’50, are on a boxing crew. Along one wall of the ballroom, wooden pallets hold growing stacks of cartons. The Beatles’ “Love Me Do” plays over the public address system.

Thirty-six packets fit into one cardboard box. Fifty-five boxes fit on a pallet. Each time an additional 5,000 packets are boxed, someone in the room bangs a celebratory gong. Intermittently, a shouted “We are” rings out, bringing the cheerful response, “BC.”

When the work finishes around noon, the crowd gathers in an adjacent ballroom for a buffet lunch and remarks from various speakers including historian Quigley. The year 1863, Quigley says, was “one of the most critical, perilous years in American history”—an annum that includes the Emancipation Proclamation in January and the Gettysburg Address in November. “Boston College’s [creation] was part of a broader national moment of wrenching transformation,” he says, pointing to significant land use changes in Boston and growing U.S. interest in a pair of recent books: Charles Darwin’s *On the Origin of Species* (1859) and Victor Hugo’s *Les Misérables* (1862).

The day’s organizers set a goal of packing 30,000 meals. Following Quigley’s remarks, Isabelle Boone ’03, an HR manager at Paramount Pictures, announces the final tally, to vigorous applause: 35,436. Two weeks later, nearly 200 volunteers in Miami add 30,240 meals to that total. ■

Jeremy Rosenberg is a Los Angeles-based writer.



For a slideshow of Sesquicentennial events and for On the Road updates and registration visit Full Story at www.bc.edu/bcm.

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Editors' notes

By William Bole

The challenging particulars of Catholic publishing

GASSON 100 WAS NEARLY FULL on February 20 for a roundtable conversation on "The Future of Catholic Periodicals: Faith, Finances, and the Digital Age," presented by Boston College's Church in the 21st Century Center and the Boisi Center for Religion and American Public Life. The forum took place during a period when Catholic journalists in general were talking about little other than the resignation of Pope Benedict XVI, a bombshell dropped by the pontiff into a speech given in Latin nine days earlier. Surprisingly, discussion hewed closely to the assigned topic, as the panel of three Catholic magazine editors weighed uncomfortable questions: Can truth-telling at times be a dicey business in their field of choice? Are their readers dying off?

In his opening observations, Tom Roberts, editor-at-large of the *National Catholic Reporter* and the event's mod-

erator, cited a wag's remark of many years ago that "there isn't any problem in Catholic publishing that couldn't be solved with a good paper shortage." It was a comment on the "insipid" quality of many Catholic periodicals, according to Roberts, who quickly added that the three magazines represented on the panel—*Commonweal*, *America*, and *U.S. Catholic*—are anything but.

Roberts introduced each editor with a bracing recent headline from his respective publication (it was an all-male roster that night). "Repeal the Second Amendment" was the intrepid title of an editorial in the February 25 issue of Jesuit-edited *America*, calling for stricter gun control. "That's what happens when you're away from the office," joked Matt Malone, SJ, the weekly's editor-in-chief, noting that he had been travelling at the time. "The *New York Times* Publishes Stupidest Story Ever about Papal Infallibility" was a



February 18 commentary posted online by *U.S. Catholic*, a monthly edited by lay people and owned by the Claretian order of priests and brothers. And “This Will Do” came from the biweekly, independent, lay-edited *Commonweal* in its February 22 edition (like the *America* editorial, already available online). The headline introduced an editorial holding that the newly revised federal rules on private health insurance coverage of contraception, affecting religious institutions and their employees, should “put to rest the claim” that the Obama administration’s controversial birth-control mandate “wantonly violates religious liberty.” (The *U.S. Catholic* bishops had taken the opposite stance on February 7, in their own assessment of the revision.)

Besides Malone, the editors seated with Roberts at a small round table at the front of the room were Paul Baumann of *Commonweal* and Meinrad Scher-er-

Emunds of *U.S. Catholic*. Along with the *National Catholic Reporter*, known as *NCR*, the three magazines are among the most familiar brands in American Catholic journalism.

Commonweal, widely considered the leading voice of thoughtful, liberal Catholicism, and *America*, produced by the Society of Jesus in the United States, are opinion journals, both published in New York City. *America* does not identify itself as liberal, conservative, or centrist (and Malone argued at the forum that such labels don’t travel well from secular to religious discourse). *U.S. Catholic*, published in Chicago, reaches more broadly for the pews as a general-interest magazine that handles questions about Catholic teaching on subjects such as confession and capital punishment (in a department called “Glad You Asked”) and regularly surveys its readers on a wide range of non-religious topics. *NCR*, an independent

biweekly newspaper with a daily online edition and headquarters in Kansas City, Missouri, is often cited for its unflinching coverage of the institutional Church, with in-depth stories on such matters as clerical sexual abuse and financial irregularities in Catholic dioceses and at the Vatican.

In part, the panelists aired the same digital-era worries that keep their secular counterparts up at night. Baumann said plainly that the “business model” of publications like his will have to change, because paid subscriptions, the traditional source of revenue, are waning. (Figures were not discussed, but *America* reports a print circulation of 37,000; *NCR*, 35,000; *U.S. Catholic*, 24,000; and *Commonweal*, 18,000.) *Commonweal*’s demographics, Baumann added, are “frightening,” in that its readers are “very mature.” Malone, whose magazine is subsidized by his order, was more upbeat. Citing the success, lately, of long-form journalism online

(at sites such as the *Atlantic*), he speculated that young people may be growing disenchanted with casual blogs and are "turning back to traditional sources of authority," by which he meant "curators of content" such as the *New York Times*.

Other topics broached this evening would never surface at a meeting of the American Society of Magazine Editors—the catechetical role of journalists, for one. The general sentiment was that journalists are not catechists—people responsible for basic religious education. But Malone's caveat was that Catholic periodicals should somehow speak to basic questions that even the most active young Catholics are asking, such as: "Do we think Muslims are going to hell?" and "What is the real presence" of Christ in the Eucharist?

During the Q&A, a tall, 20-something man in the front row asked the editors how they'll reach the proliferating numbers of young people who, when polled on religious affiliation, check off "none of the above." The short answer, by consensus, was that it's hard to engage these "nones." Catholic publications have little chance of drawing readers "who aren't interested in the Church," Scherer-Emunds noted.

Malone ventured, however, that religiously indifferent young people might begin to take notice if Catholic media were to proclaim a ringing message above the political and cultural din—about "the radical nature of the Christian call . . . and what it means to be a disciple in the United States today."

Playing on one of Malone's phrases, a 50-something man in the audience asked provocatively, "Why not be radically transparent to your readers?" His argument was that publications such as *America* should acknowledge that they have limited journalistic freedom owing to religious superiors and Vatican authorities. Malone, who last October, at age 40, became *America's* youngest ever editor-in-chief, didn't concede the point. He described the magazine as a "media ministry connecting the Church with the modern world" and also as a "forum for commentary." As such, "we actually enjoy a remarkable degree of independence," he said of *America's* dozen-member editorial staff.

Malone reasoned that if *America* had been "shy" about saying what "it felt it

really needed to," then every editor-in-chief before him "would have happily retired voluntarily"—the implication being that they were usually sacked. In one publicized case, Thomas Reese, SJ, resigned as editor in 2005 after years of pressure from the Vatican's Cardinal Joseph Ratzinger (later Pope Benedict), who objected to *America's* practice of airing commentary on both sides of disputed questions such as priestly celibacy and women's ordination (despite Rome's insistence that Church teachings and practices on those matters are not open to debate). Replacing Reese was Drew Christiansen, SJ, whom

Malone pointed out in the audience, observing that he "actually is one of the rare exceptions who left [the magazine] voluntarily."

"There's a *de jure* way in which we can all say anything we want at any time, but *de facto*, we all face pressures to say or not say things," Malone said. "And I think that's also true for [a lay publication]. It just takes a different form." ■



The complete panel discussion on "The Future of Catholic Periodicals" may be viewed via Full Story at www.bc.edu/bcm.

Necessary evil

By Bishop Robert W. McElroy

War through the eyes of the Good Samaritan

THIRTY YEARS AGO, THE CATHOLIC bishops of the United States issued a pastoral letter on war and peace. Titled *The Challenge of Peace: God's Promise and Our Response*, it examined U.S. foreign and military policy in the light of Catholic social teaching. *The Challenge of Peace* acknowledged the presence of foreign threats to world peace and justice, but criticized the frequency and ease with which the United States used military force to project its will upon other nations. It echoed the Second Vatican Council in decrying the massive amounts of money devoted to armaments while the poor of the world suffered. And it called upon the United States and the Soviet Union to dramatically reduce their nuclear arsenals, so that the world would nevermore face the threat of nuclear annihilation. Most importantly, *The Challenge of Peace* proclaimed that war is inescapably a moral question; if left unexplored, it can erode the soul of a society that seeks, through military power, to enoble the world.

We are in the midst of the longest period of major warfare in our nation's

history. The conflict in Iraq has ended with a fragile peace in a deeply divided society. The war in Afghanistan continues in its 12th year, with a U.S. withdrawal planned for 2014 that the most optimistic observers think will leave that nation utterly divided or in collapse. It is vital that, as a nation, we contemplate the role war will play in our national life in coming years.

Such an examination must proceed from a profound respect for the service that America's military men and women render to our country and to the world. It must also accept as a given that evil exists in the world and is to be resisted. On these and other related matters, Catholic teaching on war and peace has much to say.

There is, to be sure, no unified Catholic tradition on the issue of war and peace. As the U.S. bishops noted in 1983, the tradition of the Church is "a long and complex one, reaching from the Sermon on the Mount to the statements of [the modern popes]. Its development cannot be sketched in a straight line and it seldom gives a simple answer."

Two strands of teaching have been

most prominent. The first is the pacifist tradition, and the second is the just war tradition, which became the foundation for modern international law on warfare.

Pacifism dominated the theological and pastoral life of early Christianity. As writers such as Tertullian (ca. 160–220) asked rhetorically, How could the Jesus who counseled love of enemies ever sanction the systematic taking of human life? Granted, service in the military was objectionable in part because it required worship of the emperor. But, as St. Cyprian (d. 258) of Carthage noted approvingly, Christians “do not even fight against those who are attacking since it is not granted to the innocent to kill even the aggressor, but promptly to deliver up their souls and blood.”

From these early Christians to Francis of Assisi (1182–1226) to Dorothy Day (1897–1980), heroic men and women have embraced pacifism as the only truly Christ-like response to war. Their witness has not been passive, however. They confronted evil and sought to redress its effects, and many pacifists have made personal sacrifices to protect the rights of others.

So, how can the parable of the Good Samaritan, which requires strenuous love of the stranger, ever be reconciled with killing the stranger? St. Augustine confronted this question when, as bishop of Hippo in North Africa, he was the leader of a Christian society facing the onslaught of the Vandals. Augustine read the same gospels as the early fathers of the Church who formed the pacifist tradition, but came to a radically different conclusion. As Paul Ramsey, the great Protestant theologian, has noted, Augustine turned the parable of the Good Samaritan on its head. He asked, What if the good Samaritan had been coming down the road 20 minutes earlier, when the man by the side of the road was being beaten? What would have been the Samaritan's obligation then? He would have been obligated to intervene. He would have concluded, with force if necessary, to drive off the robbers. So too, war is necessary at times to defend the lives and fundamental rights of peoples.

From this assertion—that the call to love not only tolerates a recourse to war,

but sometimes demands it—Augustine fashioned what came to be the just war tradition, a teaching on the ethics of warfare that has been refined over 16 centuries and now stands as the central framework for evaluating the morality of war in western culture. The tradition has two main elements: the *jus ad bellum* (the conditions that need to be present before a nation can morally resort to war) and the *jus in bello* (the limits placed upon actions in war).

Under the *jus ad bellum*, according to the *Catechism of the Catholic Church*, there are four conditions that must be fulfilled clearly and simultaneously before a decision can be made morally to go to war. First, there must be a just cause, rooted in the defense of a nation or community against “lasting, grave, and certain” attack. Second, war must be a last resort, all other realistic avenues of redress having been exhausted before a decision is made to fight. Third, there must be a genuine prospect of success. And fourth, the use of arms must not produce evils graver than the evil that is to be combated.

The moral code for fighting once war

In Catholic tradition, two strands of teaching have been most prominent. The first is the pacifist tradition, and the second is the just war tradition, which is the foundation for modern international law on warfare.

has begun, the *jus in bello*, holds that acts of war cannot be directed against civilians and that efforts must be undertaken to minimize civilian casualties. Every act must be likely to yield a good result—one greater than the harm it causes.

Taken together, the elements of Catholic just war teaching are meant to embody countervailing convictions: War is an enormously evil element of human existence that is all too alluring; and, in very limited circumstances, it constitutes a morally legitimate and even obligatory avenue for the defense of nations and peoples. The *Catechism of the Catholic Church* resolves this tension by teaching that, while pacifism is a heroic and praise-

worthy stance and must be recognized as a legitimate choice of individual citizens, the obligation of nations to defend their people against deadly evil makes the just war framework the more appropriate for shaping societal decisions.

ENORMOUS CHANGES IN THE NATURE of warfare during the mid-20th century have led the Church to markedly refine its teaching on the moral legitimacy of war in the just war tradition. The adoption of strategic bombing has broadened the battlefield, so that a whole country and its people may be targeted. The development of weapons of mass destruction has raised the specter of unimaginable suffering; humanity is now capable of ending its own existence. There is a sobering calculation to be made that the next war may involve nuclear powers in conflict with one another.

Before this backdrop, Catholic moral teaching has strengthened its presumption against war. From the assertion by Pope John XXIII, in *Pacem in Terris* (1963), that “it is hardly possible to imagine that in an atomic era, war could be used as an

instrument of justice”; to the clarion call of Paul VI, “No more war; war never again”; to Benedict XVI and his questioning of whether “amidst the current destructiveness of war it is even licit to admit of the possibility of a just war,” the popes of the modern era have demonstrated a desire to constrict the pathway to legitimate war.

At the same time, U.S. policy has been to expand the scope of war. In large part, this expansion has been a reaction to the trauma of September 11, 2001, an outcome of the heavy recognition that the United States is vulnerable to terrorist attack. But the policy has gone beyond necessity, embarking upon a course of perpetual war. Catholic teaching and U.S.

foreign policy now run counter to each other in significant ways. Specifically:

Catholic teaching challenges the United States to reject the principle of preemptive war. Catholic social teaching holds that a nation may go to war only in response to tangible and serious aggression, not on speculation about possible attacks in future months or years. The adoption of preemptive by America's leaders in 2003 in Iraq was a serious departure in U.S. policy and is utterly incompatible with Catholic doctrine. As the United States grapples with the complex dilemmas involving Iran and North Korea, it should reject the notion of preemptive war as a legitimate option.

Catholic teaching challenges the United States to reject the use of war to transform the societies and political structures of other nations. Much of the momentum for launching the war in Iraq lay in the desire of American policymakers to make of Iraq an experiment in Middle East democracy. Similarly, the goal of establishing democracy in Afghanistan has been pivotal in extending the war in that devastated land.

Catholic teaching challenges the United States to curtail the expansion of drone warfare. Unmanned aerial systems constitute an alluring new tool of war. They have also proven effective against terrorists in civilian settings. But they break down the barrier between war and peace. Drones are relatively inexpensive. More than 75 nations already have non-weaponized drones, and the appeal of a weapon capable of killing anywhere with impunity is likely to produce a wholly new and insidious form of international warfare.

The expansionist potential inherent in drone warfare is exemplified by the shift from America's original targeting policy, which limited drone kills to identified terrorists, to a policy of "signature strikes," which target individuals solely on the basis of their movements and behaviors. National sovereignty rights in Pakistan, Yemen, and Somalia have been violated repeatedly by U.S. drone patrols, giving rise to new resentments and breeding grounds for terrorism. The ethical judgment about drone warfare should be rendered not by envisioning a world where only the United States has armed drones, but rather by imagining a world where

every nation has these weapons and uses them.

Catholic teaching challenges the United States to launch a renewed effort to reduce nuclear weapons stockpiles around the world and to end nuclear proliferation. In his World Day of Peace message in 2008, Pope Benedict wrote, "At a time when the process of nuclear non-proliferation is at a standstill, I feel bound to entreat those in authority to resume with greater determination negotiations for a progressive and mutually agreed dismantling of existing nuclear weapons." Catholic social teaching demands that the United States make the radical mutual reduction of nuclear arsenals a priority. Indeed, a central goal of every Catholic treatment of war since 1945 has been the elimination of nuclear weapons.

Catholic teaching challenges the United States to reduce its defense spending. For more than a century the Church has categorically condemned the link between enormous defense establishments and nations' failure to address the needs of the poor. The United States spends more on defense than any other country on earth; in fact, it spends more on defense than the top 19 military powers in the world com-

bined. As Paul VI noted in *Gaudium et Spes* in 1965: "As long as extravagant sums of money are poured into the development of new weapons, it is impossible to devote adequate aid in tackling the misery which prevails in the present day in the world. . . . The arms race is one of the greatest curses on the human race, and the harm it inflicts on the poor is more than can be endured."

In examining the place of war in U.S. policy, it is vital that we raise the ethical questions. Of all nations, the United States views foreign policy not only through the calculus of national interest but also within a dream to ennoble the world. It is difficult for any nation to do this, it is harder still for the world's most powerful nation. ■

Bishop Robert W. McElroy serves the archdiocese of San Francisco as an auxiliary bishop. His essay is drawn and adapted from a talk he delivered on March 18 in the Heights Room as part of the Church in the 21st Century Center's Episcopal Visitor Program, which brings a high level member of the Church hierarchy to campus each semester.



View Bishop McElroy's complete talk on war and peace via Full Story at www.bc.edu/bcm.

From the C21 Bookshelf

The Church in the 21st Century Center released three new books during the 2012–13 academic year, drawn from symposia that took place on campus and from the center's magazine, *C21 Resources*.

Catholic Spiritual Practices: A Treasury of Old and New, edited by School of Theology and Ministry (STM) faculty members Colleen M. Griffith and Thomas H. Groome. Essays by more than 20 theologians examine pathways to enhancing one's Catholic faith—from the Lord's Prayer and retreats to online resources.

Encountering Jesus in the Scriptures, edited by STM faculty members Daniel J. Harrington, SJ, and Christopher R. Matthews. A collection of 14 essays explores the identity of Jesus in the light of current New Testament scholarship.

New Voices in Catholic Theology, edited by Anna Bonta Moreland, assistant professor of humanities, Villanova University, and Joseph Curran, associate professor of religious studies, Misericordia University. A dozen scholars describe new directions in religious pluralism, Catholic higher education, and systematic theology.

All three books may be ordered at a discount from the Boston College Bookstore via www.bc.edu/bcm.

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A poem

From the Burns Library

The silver Morrissey Cup won by Séamus Connolly for being the best fiddler in County Clare, Ireland, three years running (when he was ages 16 to 18); a photograph of the 15-year-old Connolly in 1959 holding the third of his 10 all-Ireland fiddle championship trophies; two recordings, including *Masters of the Folk Violin* (1989), in which Connolly's artistry is juxtaposed with the Texas longbow playing of Alison Krauss and the Cajun styling of Michael Doucet; and, of course, the very fiddle—these objects and more were on view in an exhibition highlighting the career of Boston College's Sullivan Artist-in-Residence. Connolly has taught Irish music in the Irish Studies program since 1990 and this year was recognized with an Ellis Island Medal of Honor. *Musical Roots of Séamus Connolly* ran January 25 to May 23.



CELA (THE CELL)

By Rudolf Dobiáš

Translated by Harold B. Segel '51

Escape from a Communist prison

*In 1952, while a student in high school, 18-year-old Rudolf Dobiáš was imprisoned by Czechoslovakia's communist regime on charges of acting against the state. In a country known to have some of the most brutal prisons in Eastern Europe, he was sent to the worst of them, the Jáchymov labor camp, to work in its uranium mine. Dobiáš was released in 1960, and he went on to become a writer of children's books and radio plays. In 2000 he published *Bells and Graves: Stories from the Shadows*, a book about his eight years as a prisoner. The account that follows—of his “longest winter,” 1953–54, which he spent in solitary confinement—first appeared, in Slovak, in that volume. This translation is from Harold B. Segel's 2012 book, *The Walls Behind the Curtain: East European Prison Literature, 1945–1990*.*

THE CELL IS THE SPACE BETWEEN THE DOOR AND THE window. I can almost fill it with my entire body. The way from the door to the window is the shortest and at the same time the longest distance that I am allowed to cross several times a day. According to my reckoning, a man in a cell walks 60 kilometers every 16 hours. The floor of the cell is plain and cold, you don't stumble on it, and you can't lose your way on it. But sometimes I have the feeling that I'm running downhill or, on the contrary, that I'm climbing up.

Sometimes it seems to me that I've reached the end of my strength. You have to understand that I'm unable to sit down and besides I have nowhere to sit. A bed, a small table, and a board for sitting are made to clap up, and so the first concern of the guards after wakeup is, as they say, to make them unusable. But what if I'd like to have a nap after a heavy night's interrogation? Then the proven method of detention would lose its significance.

And so it remains only for me to walk. In the beginning it was a walk with my head raised since sleep had refreshed me a little, and breakfast, consisting of a piece of bread and half a canteen of camp coffee, strengthened me. But as noon approaches, my strength wanes and my gaze concentrates on my feet and on the floor. I check my soles hidden in black boots and my ankles to see if they're swollen.

I don't have anyone to complain to, anyone to advise me. I'm alone. In the morning I'm finally able to see my own shadow on the cement floor. For a long time this has been my sole companion, and it's not excluded that at this moment I wouldn't find another in the entire world. But I don't look him in the face. It's then I realize that

I haven't seen myself in a mirror in a long time. If someone put one in front of me now, perhaps I wouldn't be able to recognize myself. And if someone were then to order me to “Spit in the face of that individual, that creature!” maybe I'd obey him and spit at my image, my forgotten shape.

Despite the deadly fatigue, which often grips me during this involuntary walk, I look forward to another, also anticipated feeling: suddenly, as if something invisible is broken, an intolerably taut cord, I feel a strange relief, a lightness. Not only have I rid myself of the burden that weighted me down, but I have succeeded in freeing myself of earth's gravity, in lifting off from the earth and rising above it.

Perhaps it is the feeling that a person experiences at the moment of death. You live although you've actually died. Or, on the contrary: you're dead but you actually live. Everything depends on the order of words or perhaps on the number of kilometers you've covered, on the intensity of light in the barred window with invisible glass. And one day it will even decrease the intensity of the sun's light. It's not that it got dark outside, or that fog hung over a landscape that you can't see. The ringing of a tramway is similarly penetrating, given its metallic base, but it is unbearably provoking in its meanings. My movement in the cell is the flitting of Einstein's fly of relativity in a train. But this tram is carrying people, who are going in some direction with someone or to someone; they get out at a stop and continue on their way by foot, or transfer to another tram that—ringing—announces its arrival even from afar.

These agonizing sounds and similarly painful images compel me to ponder the reasons why the light coming from outside is suddenly somehow different, whiter, as if there were millions of neon bulbs and milky bulbs turned on outside and that flap in the cold air like butterflies. No, no way can they be butterflies, or May bugs, since it's the end of December, and not long ago I celebrated Christmas in my soul, I, Lazarus, whom Jesus freed from the grave. So what's going on outside?

It's snowing! Snow falls, snowflakes stick to the glass plate, reinforced by wire netting, unbreakable and opaque, and maybe they are attempting to peep inside in order to find out what kind of an individual is staring at a blind window. They'd be surprised if they saw how that screw brought me here. He took me from the interrogator with a blindfold on my eyes so he could see half of my face, and when he removed the blindfold from my eyes and saw that I am a very young lad, he shook his head at me for about



Brush and ink drawing by Maks Velo, a political prisoner (1978–86) in the Albanian labor camp at Spaç.

twenty seconds and finally noted, surprised: “So young and already such a swine!”

So what if it’s over! In the meantime we’ve already gotten used to one another, it’s important that snow is falling outside, that snowflakes have flown down to dance for me before the window, and I can suddenly see them very close and I know that they are not snowflakes but angels, the sky is full of their wings.

And now no one in the world can prevent me from joining

them, this silent squadron that instead of coming down to earth climbs upward, and at that moment I become an angel.

Farewell, Mr. Interrogator! ■

Harold B. Segel is professor emeritus of Slavic and comparative literature at Columbia University. His translation is reprinted by permission (copyright © 2012 by University of Pittsburgh Press). *The Walls Behind the Curtain: East European Prison Literature, 1945–1990*, may be ordered from the Boston College Bookstore at a discount via www.bc.edu/bcm.



Dot on the I, by Kurt Schwitters, 1939.

ASSEMBLING LINES

By Peter Fallon

To those about to read at the Greater Boston Intercollegiate Undergraduate Poetry Festival

I STARTED WRITING SOMETHING—I DIDN'T KNOW what—when I was at a Benedictine boarding school, Glenstal Abbey, in County Limerick in Ireland, and when I left that school, I was sure about my future path. I would study to become a veterinary surgeon. I'd known that from my earliest years.

I presented myself at Trinity College in Dublin, and they sent me away. They said I was too young. So, I turned to a pre-university science course and returned a year later, by which time, I'll admit, I'd begun to have doubts about my calling as a vet.

I continued writing. I met people who said they wrote poems, and they called my writing poetry. I started to organize readings and to edit and publish a magazine; to work with musicians and tour, giving concerts of poems with musical accompaniment and of songs for which I'd written the words. I started a press, the Gallery Press, and became the publisher of two of my professors. This was a time when there weren't creative writing courses on offer in universities. There weren't MFAs. But, as the poet Patrick Kavanagh said, a man "dabbles in words and verses and finds that they become his life."

I remember the moment I formed the question, Could I imagine my life without poetry at the center of it? And at that same moment, the answer was clear.

The rest, as we say, is geography. I returned to County Meath in the Irish midlands where I'd grown up. I worked on my poems, ran a small farm raising sheep, and continued to direct the Gallery Press as it grew.

I teach from time to time, at Trinity often, because I long for and love the possibility of what might happen in a classroom, those moments that run parallel to my work as an editor, in that collaboration on texts I call invisible mending. It is my hope as a teacher not to overpraise, but to identify and celebrate what is praiseworthy.

My students know the rubric of my workshops. I call them the Assembly of Poetry—*assembly* in the sense of putting-together, the making of something out of ideas, images, feelings, words, even silence. I have in mind also another assembly—of all the poems that ever have been—what we call the tradition that we enter and try to expand with our offerings.

And I have in mind another assembly, the assembly of those who might come into a poem's orbit as its readers, participating in a dialogue with that poem now or in a time to come. For writing, as John Cheever said, is "like a kiss—you can't do it alone."

To the ancients, the poet was a maker. Think of the Scots poet William Dunbar and his magisterial "Lament for the Makar," that is, the maker, the poet. Think also of the word for the author of drama—playwright—a coinage still attached to the craft of the boatwright and the wain- and cartwright.

I wish we had the word poemwright, because poems can be made, constructed, or assembled as often as written. They can be composed in the way of music, and being composed, they may reflect that state that Robert Frost called the "momentary stay against confusion," or what Yeats and Seamus Heaney had in mind in their quotation of Walter Pater: "The end of art is peace."

My first language was German. I learned English later. When my mother and sister and I came home to my uncle's farm in Ireland, we could, without giving it a thought, use German if we wanted to say something to which our cousins or neighbors mightn't be privy. I knew in my marrow that there were different ways of saying things.

I learned Irish, French, Latin, and Anglo-Saxon, and when I made my way back to the farm life of County Meath, I realized I had become fluent in another language, a language I'd learned, a language of literature and of the academy, as I began to relearn and to remember the idiom and dialect of local ways and deeds. In time, I became what I've called bilingual in English. It was a revelation. There were different ways of saying things in the one language.

SO WHAT HAVE WE IN STORE? IN THE IMMEDIATE PRESENT, at this festival, we look forward to readings from 25 poets selected by their mentors and teachers at 25 colleges in this region.

By my count 18 of the poets are women. What does this say?

Perhaps nothing. Or the answer could lie close to that response to a Harvard graduate seminar questionnaire that asked, Why haven't there been as many great American women poets in the past as men? To which someone answered, few women poets have had wives.

And, in the longer term, what might lie in store? A crowded arena, that's for sure. I heard recently that *Poetry* magazine receives 100,000 submissions each year.

I hope for you the possibility of finding that way of seeing and saying that will lead to the making of work—through the hard work of writing, reading, and rewriting—that must be first of all its own reward.

The primary satisfaction I get resides in the knowledge that when I'm working on a poem I am most myself. And perhaps you'll all learn what came as something of a surprise to me. That is, that for all of one's practice of this simultaneously mundane and mysterious art, one doesn't learn how to write poems. Some people think they do, and what I find is that they rewrite the same poem. They become forgers of themselves.

If one is lucky, one learns how to write the poem one is working on at the time. And that poem, whether it's a mirror or a window (both objects framed in a form and with a purpose), whether it's born of experience or imagination, should aim first not for

greatness or to impress anybody, but to be honest. It should aim to be your own poem, derived from your own life, mediated through your own voice. The American poet William Stafford once described his poems as being inevitable "given who I am."

Study the art. Read and read and read. Consider the inner workings of a poem, the way it's assembled and its reason for being. Study the forms. Perhaps you will find yourselves, as my students here this term have admitted finding themselves, liberated in some way into those very structures.

I come from a country and culture in which poetry's position and poets' profiles are different from here. In Ireland, it and they remain closer to the core of daily life. Poets are known, recognized, listened to, even heeded. I could never say, "I am a poet," with the ease with which I hear that claim uttered here. It is a title that should be earned, but it's one that has been bestowed on 25 of you this evening. Bear it responsibly. Bear it with care. ■

Peter Fallon held the chair of Burns Library Visiting Scholar in Irish Studies for 2012–13, during which time he taught a graduate seminar on Seamus Heaney and Brian Friel and a poetry-writing workshop for undergraduates. In 1970, he founded Ireland's Gallery Press, whose author list includes Heaney, Friel, and other distinguished writers. On April 11 in the Murray Room, he spoke to participants and guests at the annual Greater Boston Intercollegiate Undergraduate Poetry Festival. His essay is drawn from that talk.



Peter Fallon's entire talk to young poets may be viewed via Full Story at www.bc.edu/bcm.

While I Was Away

By Marie McGrath '14

While I was away
the cat grew slow and old.
Three lightbulbs burned out in my bedroom
and the yard is greener,
thicker with fronds and wet leaves.

There are new mugs for the coffee,
clear glass so you can see the clouds of milk fall and swell,
and a new machine only my mother knows how to use.

The mirror that hung in my bathroom is gone
and the wall yawns wide and white
and indifferent when I glance back to check my makeup.
But
the half-drunk bottle of sparkling water
is on the counter by the sink just where I left it months ago
and everything looks the same in the yard once it gets dark.

Marie McGrath is an English and communication major from Miami, Florida. Her poem first appeared in *Stylus*, an undergraduate literary magazine at Boston College.

THE HOURS AWAY

By Twig Mowatt

Isolating the effects of daycare

Since the early 1980s, when the presence of women in the workforce began to grow dramatically, parents and social scientists alike have questioned—and disputed—the effects of placing children in daycare at an early age. A 2009 U.S. study, for example, coauthored by Eric Dearing, an associate professor of developmental and educational psychology at the Lynch School of Education, found that “higher quality” daycare for low-income infants and children (ages six months to four and a half years) boosted performance in math and reading at least into the fifth grade. That same year, a social scientist at Brigham Young University surveyed the academic literature and described a darker outcome: It seemed that the more hours a child spent in daycare, the more likely it was that he or she would exhibit antisocial and aggressive behavior. “It’s a real conundrum,” says Dearing, “because it would be great for children to have improvements in language and cognitive skills, but not if they are going to have higher levels of external problems like aggression.”

The United States is a difficult setting in which to parse daycare’s benefits and costs. Inconsistency prevails, from state to state—in standards of care and the training of providers—and also from family to family. With parents paying 90 percent of the expense of childcare in this country, nearly a third of children in daycare spend the years before school age in a cobbled together schedule involving multiple providers. In an attempt to reduce the statistical static and better gauge the effects that hours in daycare may have on children’s behavior, Dearing joined forces with a developmental psychologist, Henrik Zachrisson of the Norwegian Institute of Public Health (NIPH), to conduct research in a laboratory with more controls: Norway.

Norway provides universal, highly subsidized access to daycare for children starting at age 12 months (this following a year of parental leave with nearly full salary). In Norway, 97 percent of children ages three to five are enrolled in public daycare centers, where adult-to-child ratios, staff training, and curriculum are determined by the Ministry of Education.

Joined by researchers at Harvard Medical School and NIPH, Dearing and Zachrisson examined data from the Institute’s Mother and Child Cohort Study, which, beginning in 1999, asked mothers of children ages 18 months and 36 months to fill out extensive

questionnaires pertaining to health and well-being. Working with a sample representing 75,271 children born before October 2007, Dearing et al. studied responses to a child-behavior checklist on which mothers identified as “not true,” “often true,” or “very true” descriptors such as “can’t sit still” and “defiant” and “hits others.”

The researchers looked for associations between behavioral problems and the number of hours in childcare. They looked for differences in behavior between siblings living under the same roof—17,910 of the study’s subjects, including 2,627 twins or triplets—and for variations in the behavior of individual children whose hours in childcare were increased. They also searched for links between behavior problems and cumulative time in care, to

test the hypothesis that if the “dosage” of child care mattered, the cumulative effects would be larger. They published their findings in the online edition of *Child Development* on January 11, 2013.

The title of their report is “Little Evidence that Time in Child Care Causes Externalizing Problems During Early Childhood in Norway,” and the results are even more definitive than the heading indicates. The researchers found “zero association between time in childcare and antisocial behavior,” says Dearing. “The differences in . . . behavior problems between children in very few hours of care and those in 45 or more [hours] of care [per week] were variations within the normal range, rather than pathological manifestations,” the report states. They found no signs

that differences in the number of daycare hours among siblings predicted behavior problems and no indication that changes in hours for an individual child affected behavior. “What makes this so powerful,” says Dearing, “is that we were looking at so many children that any correlation would be statistically significant.”

The authors note several limitations to their study. For instance, relying on mothers’ observations may have skewed the outcome (studies elsewhere suggest that teachers are freer with negative responses). The cutoff of data at age three prevented consideration of any latent long-term effects of daycare. And the 18-month starting age may be too far along to shed conclusive light on the experience of American infants, who often enter daycare at three months.

Twig Mowatt is a writer based in the Boston area.





Zannieri, in Paul Revere's dining room.

Housesitter

By Zak Jason

Historic home director Nina Zannieri '77

Nina Zannieri works in a former bed chamber in a Georgian brick home once owned by boat builder Nathaniel Hichborn (d. 1769) in Boston's North End, surrounded by reproduction 18th-century prints and stacks of grant proposals. She is executive director of the Paul Revere Memorial Association, in charge of both Hichborn's house and its better-known, humbler-looking next-door neighbor, the 1680 Paul Revere House.

A New Jersey native, Zannieri grew up reading historical novels such as *Johnny Tremain* and *Little Women*. "I thought of history as cool stories about interesting people," she says, "and I never got trapped in just the names and dates." After majoring in history at Boston College, she earned a master's degree in anthropology and museum studies at Brown University, then spent six years at the Rhode Island Historical Society, as curator of collections ranging from Colonial women's needlepoint to silverwork.

Since taking her current post in 1986, Zannieri has worked to "breathe life" back into the silversmith's small (1,800-square-foot) gray wooden home. She hired reenactors to portray Revere and his family, introduced seasonal meals—of plaster of Paris and wax—in the dining room, and

set a pre-Revolutionary clock ticking in the second-floor bedroom. "Some folks in my field think we shouldn't do that"—put an antique clock to work—Zannieri notes, but she wants visitors to "imagine that Revere has just left the room."

Zannieri directs a full-time staff of seven, plus 20 docents. The house itself is a taskmaster. On Super Bowl Sunday 2011, a staff member on duty encountered a "crackling, gurgling" electrical box in the basement. Zannieri hastened from her home in Rhode Island and convinced an electrician to repair the wiring that day, then stayed in her office overnight, "checking every hour to make sure the house wasn't burning down."

In 2007, to better serve the museum's quarter-million annual visitors, Zannieri negotiated the acquisition of a 3,600-square-foot 1835 building behind Revere's house. The property is being renovated to include an interactive retelling of the midnight ride (in both Revere's and Longfellow's words); facilities for silversmithing and cooking demonstrations; a gift shop, public restrooms, and elevator. After six years of fundraising, planning with architects, and consulting with state and federal regulators, Zannieri expects to welcome the public inside in 2014.

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ABOVE: Jonathan Trejo-Mathys, assistant professor of philosophy, teaches Perspectives in Western Culture in Stokes 2015. Photograph: Lee Pellegrini